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SEPTEMBER, 1939



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Attitudes

How may one best approach the study of religion? Everything depends on the answer to this question. It is most vital in Sunday School work.

First of all, one may make this approach in a critical attitude. Nothing, we are told, is true unless it can be "proved". It was the attitude of Thomas, one of Jesus' ancient apostles. Thomas would not believe unless, and until, he saw. Such a one is full of questions, doubts. To be consistent, a person with this frame of mind should dissect love instead of accepting it as a great, ennobling experience. A class of "critics" would quickly turn itself into a debating society. Then everything would be "tested" according to as many standards as there were persons in the group. This way the class would get nowhere. Everybody would at the end be exactly where he was at the beginning—except that his mind would be darker and his heart full of hate. "Contention is of the Devil".

This is the attitude of some young persons nowadays, especially among the school-trained. Ours is supposed to be a scientific age, but sometimes we misunderstand the scientific spirit. The scientific spirit is not critical in the sense that it throws a doubt on everything, but rather in the sense that it inquires, is open-minded, anxious to learn. The true scientist is never disputatious, contentious, determined to prove that he is right or that someone else is wrong. One can hardly imagine a group of scientists debating over a discovery. A discovery is a fact, and you can't dispute a fact. But one can easily

imagine them discussing one another's views, for the purpose of finding a kernel of truth. This is the true spirit of scientific investigation.

And so, secondly, one may approach the subject of religion in a spirit of anxious inquiry, of open-mindedness, of a desire to learn. This is the true approach. It assumes that a thing may be true. "There are more things in heaven and earth, Horatio, than is dreamt of in your philosophy". What is old is not necessarily wrong, any more than what is new is necessarily right. Some old ways are wrong, to be sure, but some of them are right; and the same thing is true of new ways. The point is to ascertain which contains truth, and how much? This cannot be decided in a debate, for debates always engender heat, not light, and light is what we all seek, if we are sincere in our search for truth. Since religion, in the long run, is man's most important concern in this world, it should be approached therefore, in this spirit of wanting to know of willingness, even eagerness, to learn.

This has always been the attitude of the notable figures in religious history. Peter the Apostle had decided views of his own, and he was outspoken in the expression of them. Nevertheless, he subjected his will to the will of his Master. He was anxious to learn. This is why he, rather than any other of the Apostles (Thomas, for example) was placed at the head of the Church, after Christ's death. Similarly Joseph Smith had an inquiring mind, an inquisitive disposition. Almost without exception the revelations of the di-

vine will come to him as the result of an inquiry by him, and the inquiry arose out of a situation. The early members of the Church, without knowing it, had the scientific spirit. One never finds them debating with Joseph Smith, whom they looked upon as a prophet and seer. Oliver Cowdery, the two Pratts, Brigham Young, Edward Partridge, Orson Spencer—men of diverse views, background, and training—sat at his feet as learners. It was the debaters, the contentious, the critic, who fell back and never regained the pace.

We sometimes thoughtlessly criticize this attitude on the part of the learner. "It is childish", we say contemptuously, "simple-minded, credulous!" But therein lies its merit. For did not Jesus say, "Ye must become like little children, or ye cannot enter the Kingdom of Heaven"? He did not, of course, mean that we must reduce our stature. He meant rather that we must become as recep-

tive as a child. The child—any child—is naturally open-minded, inquisitive, teachable; full of humility. Always it goes about, not arguing, debating, defiant, but eager to learn, eyes and ears open. To be sure, it asks questions, but the purpose is never to trap someone, to seek a loophole, to acquire material for debate, but always to clear up a point, to add to its stock of knowledge, to understand and appreciate. This is what Jesus had in mind.

Once, when a new apostle was to be chosen, Brigham Young was asked what qualifications were essential, and he named only one. "If a man", he said "was suggested to me of good natural judgment, possessing no higher qualifications than faithfulness and humility enough to seek the Lord for all his knowledge and who would trust in Him for his strength, I would prefer him to the learned and talented." And this applies to everyone who "embarks in the service of the Lord."

Tobacco, Tombstones and Profits

By Luther Burbank

You have seen pictures of military cemeteries near great battlefields. Upon every headstone is chiseled "Killed in action." If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

How much would you know about tobacco if on the tombstone of everyone killed by it were inscribed "KILLED BY TOBACCO." You would know a lot more about it than you do now, but you would not know all because tobacco does more than kill; IT HALF KILLS. It has its victims in the cemeteries and in the streets. It is bad enough to be dead but it is a question if it is not sometimes worse to be half-dead—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain. This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them. It is profitable to slowly poison you and millions of others, so you are poisoned. You were only a child when you were urged to smoke cigarettes. A little later you saw advertisements in which your attention was called to cigars and smoking tobacco.

Chewing and smoking are set forth by the tobacco trusts as delightful, harmless pastimes. It is even declared that the use of tobacco is beneficial—that it "soothes" the

nerves. Chloroform soothes the nerves, too. A small bottle will soothe them forever.

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and years later die of something else. From the tobacco trust's point of view that is one of the finest things about tobacco. The victims do not die on the premises even when sold the worst cigars. They go away and when they die doctors certify that they died of something else—pneumonia, heart disease, typhoid fever, or what not. In other words, tobacco kills indirectly and escapes the blame. Nicotine after you have used it a while puts you in a condition to be "bumped off" by the first thing that hits you.

Did you ever think what would become of the tobacco habit if there were no profit in selling tobacco? Was anyone ever born with a taste for tobacco? On the contrary, everyone is born with a taste against it—tobacco produces sickness for the first few times it is used. If there were no money in poisoning people with tobacco the tobacco habit would die out with the last of its present victims. We use tobacco today only because it is foisted upon each generation as opium was foisted upon the Chinese and as cigarettes are being foisted upon us now. Billboard advertising, newspaper advertising, magazine advertising, radio advertising, search every nook and cranny of the country for victims.

The Happiness of Aspiration

By Channing Pollock

(A talk given on *Heinz Magazine of the Air*. Published by Permission)

Believe it or not, most of us spend our lives trying to fill parts. "All the world's a stage, and all the men and women merely players." We are not *born* with ideals; we choose them. The gangsters and gunmen of cheap fiction appeal to one small boy, and *that's* the picture *he* tries to live up to. Another small boy thinks his hard-working honest father the greatest man in the world, and that becomes *his* aspiration. Some of our pictures of ourselves are mosaic, made up of much reading, much thinking, observation, a ripened philosophy, and certain inherited tendencies, but those are mere tendencies. With few exceptions, you can't inherit ill-health, and you can only inherit a tendency to ill-health, and the rest is up to your environment and *you*. Everyone inherits a tendency to aspiration, and upon the nature and quality of the aspiration developed, depends his or her ultimate success and happiness.

That's why the example set us seems so vital to our well-being and the world's. I think I have already quoted the Greek philosopher, Plato, as saying, "We would not have our people grow up among images of moral deformity. The important thing to secure is the admiration of noble deeds, noble words and noble character." That has been the weakness of our recent literature and drama. Since the War, we have "debunked" everything but the "debunkers." We have been shown that all our idols had feet

of very dirty mud, and have been asked to accept fictional "heroes"—heaven save the mark—who lacked every heroic and almost every decent quality.

Then came the danger signals—the decay of public and private morality, the demoding of anything like worthy aspiration. Ships went down at sea, with the crews pushing women and children aside and taking their places in the life-boats. What did we expect? For years, we'd been telling the world that sentiment was "hokum," that nobility was "applesauce," and that heroism and self-sacrifice were "the bunk," and then we were surprised that men weren't willing to die in the line of duty!

Take it from me, when any man goes down on a sinking ship, to save others, or does any one of the thousand minor equivalents of that, the probability is that he's been told from the cradle, at his mother's knee, in school and church and in almost every book he read, or play he saw, that there are things in life worse than death—things a gentleman *does not do*—and, when that belief becomes part of every fiber in his being—and not before—he *becomes* a gentleman—the kind of *great* gentleman whose whole existence is one long aspiration, and who, departing at last, has the ineffable satisfaction of knowing that he did his job, fought a good fight, and left the world a little bit better and happier for his having passed through it.

QUIET CONVERSION

By Miranda Snow Walton

"Be still, and know that I am God."
The earth obeyed His word;
From forest, field, or mountain glen
No sound, no voice, was heard.

"Be still, and know that I am God."
The stars subdued their light;

The wind lay hushed upon the
grass,
And holy was the night.

"Be still, and know that I am God."
Gone was all earthly care;
My soul in sacred silence stood
And knew that He was there.

Pictures That Talk

Notes by George D. Pyper. Pictures by Wilford C. Wood

VII

Continuing our visit to the historic places in Nauvoo, we were soon on the ground where the majestic temple stood. It seemed almost impossible to believe that on that bare lot, covered with weeds, the lofty sacred building had been erected.

My mother, from her home saw the temple burn. In an article entitled "Leaves from my Diary", published in May, 1922, she writes of her return to Nauvoo after her expulsion with other Saints, as follows:

"Nauvoo was a desolate city; beautiful homes destroyed, orchards and vineyards laid waste, and everything that was choice and sacred, became common property for the use of the wicked and lawless. A wilderness indeed! Wild game was plentiful and quail—

Oh the quail that came in our yard some of which we caught with snares made of horse-hair. They were sent to us in time of need, and we were thankful.

"As soon as possible, we went up to the Temple. From basement to tower that sacred edifice was defaced with the most vile and wicked writing that could be imagined. We climbed the winding stairs and walked around the towers, where we had been more than once before, for the last time, before it was burned. My mother and her two little girls wept like babes.

"One morning, between two and three o'clock, we were suddenly awakened by a bright light in our rooms. We slept upstairs—our house facing east. Fearing the city was



AT THE WELL ON THE TEMPLE LOT



THE BASEMENT OF JOSEPH SMITH'S STORE IN WHICH THE FIRST RELIEF SOCIETY WAS ORGANIZED AND THE FIRST ENDOWMENTS GIVEN.

burning and that we might be driven out again we could not move; afraid to look out, but sitting up in our beds we saw the Temple burn until there was nothing standing but the walls. What a picture! What a sacrifice! No tongue can describe our fear, and trembling—expecting every minute to be dragged out of our beds and killed; no earthly protector but the Lord, who was our help and our aid. Having implicit faith in Him we were safe.

"As soon as we dared venture, we went with some of our schoolmates to view the ruins. The cellar and basement were a mass of melted debris, still smoking and burning like a hot pot of melted glass, lead, wood, etc. The heat was so great we could not go very near, so we looked and went home crying; mourning the fate of our beloved Temple.

"People came from all parts to get sou-

venirs of the ruins, and the neighbor boys melted some of the lead and run it into molten miniature flat irons and other things. I had many pieces, but parted with them before leaving there to come out west."

Now not a stone remains; only the well with its pump inviting visitors to enjoy draughts of water from its cooling revered depths.

A short distance away is what remains of the Prophet's store. Only a part of the foundation and the excavation is left. This store was not very profitable on account of the generosity of Joseph in giving his goods to those who were in need. On this spot the first Relief Society was organized. The Nauvoo Legion met there and the first endowments were given here. If these ruins had a tongue what a story they could tell!

(To be continued)

DO YOU KNOW?

(Find answers on another page)

51. What is the idea of "gathering" in our Church?

52. Where, in our history, have the Saints gathered?

53. When was this idea of gathering first revealed?

54. Are people taught the principle of gathering nowadays? Why?

55. Where is Zion?

56. What reason may one give for the practice of "gathering"?

Elder Melvin J. Ballard: A Personal Tribute

By George D. Pyper

The newspapers and Church magazines have carried such full accounts of the life and labors of the late beloved Apostle, Melvin J. Ballard, that it would seem unnecessary to repeat them in *The Instructor*. Instead, I desire to pay a personal tribute to the memory of this great preacher of the restored Gospel.

My first intimate acquaintance with Brother Ballard was formed forty-three years

ago when President Wilford Woodruff called B. H. Roberts, Brother Ballard and myself to fill a mission to the Eastern United States. The official call stated that "it might be the means of making the preaching of the Gospel more effective, and perhaps more attractive, to have traveling companions selected for you who, besides being elders in the Church, and capable of doing their part as missionaries, are good singers, and with this in view Elders George D. Pyper and Melvin J. Ballard have been appointed to travel with you."

We started on that mission—the first for Brother Ballard and me—July 6, 1896, just two weeks after he had married Miss Margaret Jones. Though difficult for him to leave his bride, with his usual obedience to the call of the Priesthood he willingly made the sacrifice.

We began our labors in Kansas City and Independence and there on a high hill, with the missionaries working there, we knelt down in a circle while Brother Roberts uttered a marvelous prayer dedicating that land anew to the spread of the Gospel. That his prayer has been answered is proved by the fact that while there was only one family belonging to us in that vicinity, at that time, there are now upwards of 1000 Saints in that mission.

While going from Independence to Kansas City, Brother Ballard and I had a memorable experience. We got off the car near the Big Blue river, hired a boat and alternately rowed down stream to near its confluence with the Missouri, and recounted the tragic occurrences which took place there in early Church history. I made a snapshot of Brother Ballard as he pulled at the oars, the perspiration streaming down his face. Then we hiked five miles into Kansas City. From Kansas City we spent some time in St. Louis where we were joined by Elder Edward P. Midgley who was called to assist in the musical programs of the tour.

On account of the active opposition of the "Reorganized" Church which had a large following in St. Louis, Brother Ballard remained there. He was much disappointed at this assignment but accepted it with his usual willingness to go or stay where he was most needed. I have always believed that being left there upon his own responsibility was really a great blessing to him and was the real beginning of his career as a great evangelist and exponent of the Gospel.



ELDER MELVIN J. BALLARD



ELDERS MELVIN J. BALLARD AND GEORGE D. PYPER
On the "Big Blue" near Kansas City, Missouri, 1896.

Our missionary experiences taught me to love and admire Brother Ballard for his many fine qualities of heart and mind. After our missions were over, we filled some appointments together in the stakes, renewed our missionary experiences and sang songs and duets.

In 1920, President Heber J. Grant organized the Church Music Committee and Brother Ballard was named chairman, a position which he held until his death. As First Assistant I worked with him for 19 years and found still greater evidence of his worth. His zeal and energy in furthering the cause of music was tremendous. His association with the members of the Church Music Committee were most agreeable. Under his chairmanship *Latter-day Saint Hymns* and several anthem books, song and instrumental volumes, have been published and music classes established in which between three and four thousand chorister and organist pupils have been trained—all of course, under the sponsorship and financial assistance of the First Presidency.

He was very resourceful, never at a loss to devise a way to meet any emergency or to suggest a way to improve ward or stake conditions. He had a fine baritone voice which he used often, to the delight of his congregations. No one will ever forget his singing of "I'll Go Where You Want Me To Go, Dear Lord", a song which exemplified his quality of obedience—to go wherever the Lord wanted him to go. He was genial, cheerful, serious in his religious calling, help-

ful and withal a valiant defender and advocate of the Lord Jesus Christ.

Brother Ballard filled numerous high and humble offices including Sunday School teacher and superintendent with equal ability and honor.

At his funeral, which was held in the Tabernacle, Salt Lake City, Thursday, August 3rd, the building was filled to capacity, showing the universal esteem in which he was held.

To his beloved wife and family, in addition to all the beautiful tributes paid his memory, let me, in conclusion, quote a part of John Burroughs' comforting lines:

WAITING

Serene, I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my hand, I make delays,
For what avails this eager pace?
I stand amid the eternal ways
And what is mine shall know my face.

What matter if I stand alone?
I wait with joy the coming years,
My heart shall reap where it hath sown
And garner up its fruit of tears.

* * * * *

The stars come nightly to the sky
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

Meeting Personal Needs In Teaching

By Dr. M. Lynn Bennion

A short article in *The Instructor* last month suggested that we might permanently hold the students brought into the Sunday School through the Enlistment Committee by making sure in our classroom work that we are teaching to meet their personal needs. I should like now to say one short but earnest word about a deep pitfall in the matter of bringing the resources of the Gospel to the point of practical need. It is the delusion that personal needs can be completely met, or best met, by what is often called "practical teaching." By teaching to meet personal need we do not mean a certain type of impotent, didactic advice which rarely rises six feet above the ground. Many teachers have learned from humiliating experiences that common sense cannot do the energizing, creative work of religion.

"Said life to art, 'I love thee best,
Not when I find in thee
My very face and form expressed
With full fidelity,
But when in thee my longing eyes
Behold continually
The mystery of my memories
And all I crave to be.'"

It is possible for teaching to be too practical to have any practical results. It can be too psychological to effect any psychological transformation. It can be too much on the level of daily life to perform the miracle of a lift to new spiritual heights. In the attempt to dilute down the lesson to the supposed level of a child's mind there is real danger that deeply religious challenge may be lacking and a deadening outcome result. In other words, teaching to be practically helpful to individuals must be in a very real and vital sense theological teaching. This does not mean necessarily that it should be the repetition of theological terms, but it must bring into life spiritual and divine powers which have their origin, not in man, but in God. Alice Meynell in one of her beautiful poems writes of "God's own secret stair" down into a life. There are specific stairways for divine aid to come into life which must be located and opened up for each individual student.

Cannon E. C. Raven recalls in his autobiography his great disappointment in his Sunday School classes when he was a boy because he did not hear and learn more of his Creator and the great spiritual purposes of life. He says, "I do not think that Jesus ever came into our view or that God was more than a name. . . . And, dear God, how

some of us wanted to learn about you." Those last words, I am sure, will find an echo in the lives of nearly all of our Sunday School children. They really want to be fed the bread of life, and if they are so fed in an interesting and convincing way Sunday School will have an irresistible appeal. Teachers may be helped to keep in mind the great objectives of Sunday School by frequently asking themselves some such questions as:

1. Am I helping students develop a consciousness of the reality of God and a realization of their personal relation to Him?

2. Am I helping to develop in the life and experience of my students an appreciation and understanding of Jesus as the Savior of mankind?

3. Do I lead students to uphold the teachings and the cause for which Jesus stood?

4. Do I assist students in the development of a testimony of the divinity of the work of Joseph Smith and a conviction that the Restored Gospel is being disseminated throughout the world through the power and authority of the priesthood of God?

5. Am I helping students to develop the ability and disposition to participate actively in the organizations of the Church?

The teacher must, of course, be able to answer these questions wholeheartedly and positively himself, and nothing will help like teaching to develop such convictions. Furthermore, if a teacher is to be completely effective he cannot have a half-hearted commitment to these great questions. They must have the central reliance and devotions of his heart.

Emil Ludwig in discussing the writing of biography states that if an author is to make a subject live he must "live with him, think with him, eat with him." "Unless you have," said Ludwig, "a certain mad, furious and passionate relationship to your subject, you can never make him live in the minds of others." The most practical way to meet the needs of students is to make Jesus live in their minds and in their hearts. If teachers are to do this task, they, too, must live with Him and think with Him. These words of Ludwig's remind us of the words used by Festus in paying tribute to that great disciple of Jesus when he said, "Paul, thou art beside thyself." More than teaching techniques or erudite learning teachers must have an enthusiastic, earnest, and radiant testimony concerning the Gospel if they are to meet the most pressing personal needs of their students and keep them coming of their own volition, happily and joyously, to Sunday School.

The Full Life

Extracts from a Radio Talk Given Over Station KSL By J. C. Hogenson, Extension Agronomist, Utah State Agricultural College Extension Service, Assistant Stake Superintendent of Sunday Schools, Cache Stake, March 4, 1939

A normal, well-balanced life has four sides, like a square. If I live only one side, I am entitled to put in the allotted three score and ten years. But, if I live all four sides of this square to the full, why is not that the same or the equivalent of living well two hundred years.

Each side of the square is a straight line, or a life in itself, which may be designated as: our Physical life, our Intellectual life, our Moral life, our Spiritual life. Each of these depends upon two things: The opportunity to develop, and, embracing or taking advantage of the opportunity by responding to its stimuli. Our physical well being depends upon a number of factors among which are: proper food in the right amounts; proper exercise taken regularly by work and play; light to protect the sight. Keeping clean, and free from moral taint, and the mind cheerful and happy that worry does not dull the spirit spoiling and souring our attitude toward life.

Avoid stimulants of all kinds that have a tendency to enslave the appetite, dull the mind and weaken the power of resistance. Get plenty of fresh air and sunshine both inside of the home and out of doors. A clean body and a clean mind contribute much to physical health. The cheerful person gets much value out of life which the morbid miss.

The person, however, who lives only the physical life, lives on a low plane, lives the plane of the animal.

Our intellectual life is important. It is here that we learn of and to use the forces of nature about us, to live in harmony with our fellows, and how to appreciate and benefit by the great things, experiences and accomplishments of the past, through books, magazines, pictures, lectures and contact with the great men of the past and present.

Our moral or ethical life through development, enables us to understand life and its purposes, to develop a wholesome philosophy and to respect the rights of others. No one can develop far and remain long in the realm of good society who departs from the path of accepted morality. It is like a cancer that eats away the very soul.

Our spiritual self develops the nobler instincts, enables us to live upon a higher plane that we may be worthy to live not only in this life but in the larger and better life to come. It enables us to say, "Thou shalt love the Lord thy God with all thy heart, might,

mind and strength and thy neighbor as thyself." It teaches us that genuine service is the path that leads to the greatest and lasting happiness.

To develop these four sides of our being requires that we understand life in its full, live at peace with our fellowmen, love our associates and neighbors, and trust in God.

The full life keeps constantly in mind that we are building for eternity. Have you ever thought how long a time eternity is; or how far endless space reaches? The sun is 93,000,000 miles from the earth, just how far is that? A cannon ball fired from the earth and keeping up its maximum speed would reach the sun in about 15 years. If an express train had left the sun at the time the mayflower left Holland carrying the Pilgrim fathers to America, the train would just be pulling into a station on the earth now. That time is but a moment, and the distance but a speck when compared to eternity and endless space where universe after universe are found.

Our life here, important though it be, is but an instant when we think of eternity. We ordinarily think of the time we live here as being long and we waste much that could be employed profitably. Each day we are building for eternity be it good, bad, or indifferent. What we do here and now will determine largely the status of our position in eternity.

There is a vital relationship between eternity and the present day. Right mental attitudes and spiritual habits, right moral living day by day will mould eternity for us upon a higher and happier plane. If we live the best we can, avoiding selfishness, and give ourselves to the service of others, then each day we are building our foundation solidly for eternity ahead. We work, here in life, for certain definite goals. If we attain them we start where we left off in this life and continue working toward higher goals in the next period of time. If we have drifted in this life and have accomplished nothing constructive, then we must start at the beginning in the next state, and consequently, cannot expect to advance so far in the onward march, as if we had done our work here and had accomplished something definite and worthwhile.

Work while yet 'tis day, for the night cometh when no man can work.

Concerning Dr. William M. McKay

Our New Board Member

Dr. William M. McKay, the new member of the Deseret Sunday School Board, was born in Huntsville, Utah, September 3, 1887, to David and Jeannette Evans McKay. His early boyhood days were spent there on the farm. His first recollection of Sunday School was attendance in the old "Rock School House" in Huntsville. After graduating from the Weber Academy, and teaching in the city schools of Ogden for one year, Brother McKay fulfilled a mission to Germany from 1907 to 1910. During the latter eighteen months of missionary work he served as president of the Zurich Conference.

On returning from his mission he taught



DR. WILLIAM M. MCKAY

school for one year at the Ogden junior high school. For four years was coach at Weber college and instructor in German and mathematics.

In 1910, Elder McKay was appointed a member of the high council of Ogden stake, and after serving for two years in that capacity was appointed stake superintendent of Sunday Schools in the Ogden stake, serving in this capacity until 1918 when he left his home to attend the University of Chicago. He spent four years there, then attended Rush Medical College, graduating in 1924.

While in Chicago William served as assistant to William A. Matheson in the Sunday School of the Logan Square branch, and for a number of years was superintendent of the University Branch Sunday School.

After one year of internship at the Presbyterian hospital in Chicago, Dr. McKay returned in 1926 to Ogden and engaged in the practice of medicine. He did post-graduate work at Columbia University during the school year 1936-1937 and entered the public health field as state epidemiologist for Utah, July 1, 1937; on July 1, 1939, was appointed acting state health commissioner for Utah.

Brother McKay married Maralda Allen, daughter of Heber S. and Amy Allen, of Raymond, Alberta, Canada, in October 15, 1913. He has always enjoyed music and was a member of the Ogden tabernacle choir for fifteen years, acting as president of that organization from 1915 to 1918.

On returning from attendance at school at Chicago he was again appointed a member of the Ogden stake high council, serving in that capacity until removal from Ogden to Salt Lake City.

Shortly after arriving in Salt Lake City he was called to act as a member of the Bonneville Sunday School stake board and as leader of the Gospel Doctrine class in the Thirty-third ward.

On August 22, 1939, Doctor McKay was unanimously sustained as a member of the Deseret Sunday School Union Board and assigned to the Gospel Doctrine department.

THE SUNDAY SCHOOL AND TRUE RELIGION

President David O. McKay once said that the Sunday School, as a spiritual force, develops true religion in the heart. It is one, in the words of Joseph Smith, that helps us to understand and to know how to worship and know what to worship that we may come unto the Father in Christ's name and receive of His fullness.

Converted To The Joy Of Giving

*From remarks of President Heber J. Grant,
at the dedication of Manchester Ward
Chapel, Los Angeles, California,
May 21, 1933*

While in Europe I remember reading an article telling of a man who embraced the Gospel way up in the midnight sun country of Scandinavia. He heard one of our missionaries preach on the first principles of the Gospel and bear fervent testimony regarding the divinity of the work in which we are engaged, and a fervent testimony of his knowledge that Joseph Smith was a prophet of the true and living God. The man embraced the Gospel and came to Utah. He had never heard of the law of tithing, and the Bishop came to him one day and said:

"My dear brother, you are making money and you are not paying any tithing. You should pay one tenth of what you make to the Church."

The man said: "One-tenth? Why, men do not save one-tenth of their wages. Nobody could do that."

The Bishop said: "Do you believe that the Prophet Joseph Smith was a prophet of God?"

"Yes, I do."

"Do you believe in the revelation in the Doctrine and Covenants?"

"Yes."

"Don't you know there is a revelation in that book to the effect that tithing is a law of God?"

And he converted him to that principle. After awhile the Bishop came around again and said:

"You are not paying any Fast donations."

The man said: "Fast donations? Heaven on earth, Bishop! Isn't tithing enough?"

The bishop said: "No. It does not cost you anything to pay Fast donations. Consult your doctor and he will tell you it is absolutely beneficial to your physical frame—your body—that it will improve your health if you abstain from two or three meals once a month. All that we ask is that you give us at least the equivalent of the two meals and do without them, and by so doing gain spiritual growth and physical benefit. It will not cost you anything to pay Fast day donations."

You know it is marvelous how little our meals do cost, if we were to judge by the amount of Fast donations paid. It doesn't amount to five cents a meal! We live mighty cheap.

The man finally concluded to pay Fast day donations.

Later the Bishop came around and said:

"We are building a ward meeting house."

He said: "Why, the Church ought to build the meeting houses."

"No, they only pay one-fourth of the cost."

That is all they gave twenty-odd years ago.

"The Saints have to do three-quarters of it."

He hemmed and hawed, but he finally came through, as he wanted a good meeting house in which to worship the Lord.

Soon the Bishop came around again, and said: "We are building a Stake House." And the brother complained again, but he finally made a donation.

In those days we had no high schools, and a Stake Academy was being built in the Stake where this man resided, and he was requested to make a donation toward the cost of its erection. He complained again, but he was anxious that his children should have greater opportunities than he had had, and so he contributed again.

Coming back to my story. This man thought that the Church ought to at least build the Temple, but he happened to have a large list of his ancestors, and concluded he would do his part to help build the Temple.

Finally his boy graduated from the Academy and the Bishop said: "My dear brother, that boy of yours has graduated from the Academy, is well posted, is an intelligent, fine young man, a good Latter-day Saint. I am going to send his name in to the President of the Church as worthy to go on a mission, and you will have to pay about thirty or thirty-five dollars a month to support him."

He said, "That settles it, Bishop. That is the straw that breaks the camel's back. I expected that boy to earn seventy-five or a hundred dollars a month to help me out. I have given him an education, and I expected something in return. I want to say to you that he can go on a mission, and I am willing to give up the seventy-five or a hundred dollars that he could earn, but I will not pay one single dollar to support him on a mission. The Church can have him for nothing, but they have got to send him and maintain him on a mission."

The Bishop said, "Let us change the subject."

So they talked for an hour or more about different things. The Bishop kept leading him on and on, and finally he got to telling of the cold, hard country from which he had come; how difficult it was to make a bare living in the midnight sun country of Scandinavia, and he told the Bishop how grateful he was that the Gospel of Jesus Christ had found him; that he now had a fine home here and how prosperous he had become,

and what a wonderful blessing financially the Gospel had been to him.

The Bishop said, "By the way, my dear friend, whom do you love more than anybody else in all the world except your own family and your own flesh and blood?"

"Why, Bishop, I love more than anybody else that lives the man who came away up to the cold country of the midnight sun and brought to me the Gospel of Jesus Christ, the

plan of life and salvation, and under the inspiration of God bore witness of the divinity of the work and of the mission of the Prophet Joseph. I love him with all my heart and soul."

"By the way", said the Bishop, "wouldn't you like somebody to love your boy just like that?"

He said, "Bishop, you have licked me fair and square. The boy can go."



A LOYAL SUNDAY SCHOOL FAMILY

Elder R. P. Hyde, Minidoka Sunday School Superintendent, of Rupert, Idaho, writes that in attending Sunday School at Acequia he discovered something out of the usual. He found a family of fourteen—husband and wife and twelve children—all attending that Sunday School. William Hansen and his wife Mabel are the happy parents. And this morning they had their pictures taken, just after Sunday School. Note the Sunday School smile on their faces, even on that of the baby. We believe this is the largest Latter-day Saint family attending Sunday School together in recent years.

The names of the children are: Eldena, Mary, William Harold, Hazel, Ophelia, James, Lillian, Lucy, Ephraim, Ruth, Carol, and Wilma.

Congratulations Brother and Sister Hansen.

"Religion, if in heavenly truths attired
Needs only to be seen to be admired."

—Cowper.

THE DESERT SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*; GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

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Advisers: Stephen L. Richards and John A. Widtsoe, of the Council of the Twelve

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

"IT CAN'T BE DONE"

III

If someone challenged you as a superintendent to raise your enrollment by 14%, what would you say? That depends on what kind of officer you are.

In 1933 a young man was made superintendent of a school in one of the Salt Lake City wards. The enrollment, he found, was 42% of the ward population. This was 8% below the average for the Church. He made up his mind to change these figures.

First, he got the names of all the members of the ward of Sunday School age. Next he deducted from these the names of all who were enrolled in the School. This gave him the number to be worked upon. After that he made lists of the unenrolled, with the department to which each belonged. Finally, he handed these lists to the department heads to work on. "Here's your job," he said, "see what you can do about it!" And the teachers went to work.

The job of the teachers was simpler. They passed on the work to their pupils. Each said to the class, "See if you can get someone to come with you to Sunday School next Sunday." Naturally, the enrollment in each class rose, and, by the same token, the enrollment of the entire School. This was kept up month after month. Only refractory cases were referred to the superintendent.

The percentage of enrollment in that Sunday School rose from 42% in 1933 to 56% in 1938! Only one drawback was encountered, the seating capacity of the church and of the classes.

In this case, however, not all the credit went to the superintendent. Part of it was due to teamwork. Officers and teachers

worked together to one end. The record shows that very few weekly meetings were missed during these five years and that nearly always there was an attendance of 100%. The total membership of the ward was between eleven and twelve hundred.

At the end of the five years the superintendent changed his residence to an out-of-town ward; that is, to the country. For some time he was without a religious job, although he attended Sunday School regularly. When he was discovered, he was given the Gospel Messages class. There were only seven enrolled, and not all of them were present on any particular Sunday. Naturally he was dissatisfied. So he adopted the same method which he had recommended in the city school.

Result: The attendance jumped in a single year from 7 to 37! Some new members of the class were not members of the Church.

Many have said that this sort of thing "can't be done!" But it has been done!

What is your plan?

BACK TO NORMAL

Now that vacation is over, the Sunday Schools should get back to normal. But this will not be done unless the superintendency is alert.

During the summer your attendance may have fallen. Some of the vacationists may forget to return to the school. This can be learned from the class rolls. It may be advisable, therefore, for the superintendent, at his next meeting with the teachers to call attention to the need for a check-up on attendance, so as to find out if those once on the roll have returned. If they have not, here is some new work for the teacher.

ROBERT G. INGERSOLL ON ALCOHOL

I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe from the time it issues from the coiled and poisoned worm in the distillery until it enters into the hell of death, dishonor and crime, that it dishonors everybody who touches it—from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either side of the stream, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts, of weeping and despairing wives asking for bread, of the men of genius it has wrecked—the men struggling with imaginary serpents produced by the devilish thing.

And when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol. It breaks the father's heart, it bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots the filial attachments, blights paternal hopes, and brings down weary age in sorrow to the grave. It produces weakness, not health; death, not life. It makes wives widows; children orphans; fathers fiends; and all of them paupers and beggars! It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilences and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your

almshouses and demands your asylums. It crowds your penitentiaries and furnishes victims to your scaffolds. It engenders controversies, fosters quarrels, and cherishes riots. It is the lifeblood of the gamblers, the prop of the highwayman and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemous. It violates obligations, reverences fraud and honors infamy. It deforms benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the patricidal axe.

It burns up man, consumes woman, desolates and devastates life, curses God, despises heaven. It suborns witnesses, nurses perjury, defies the jury box and stains the judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes our institutions and endangers governments. It degrades the citizen, debases the legislator, dishonors the statesman and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with havoc it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more. **IT MURDERS THE SOUL.** It is the sum of all villainies, the father of all crime, the mother of all abominations, the devil's best friend and Man's worst enemy.

IN MEMORIAM

ELDER MELVIN J. BALLARD

Faith's ever-widening vista
Is glorious in our skies,
A son beloved of Israel
A chosen leader dies;
All Zion now is mournful,
We bow to sorrow's cross,
A touch of kinship binds us,
Love-hallowed is our loss.

He labored for the Master
With winsome, sweet appeal,
He sang the songs of Zion
With missionary zeal;
His life of happy service
One vast, advancing scale,
His heart was in his offering,
He found love's Holy Grail.

And thousands bless his memory
And thousands love his name,
A multitude adored him
With homage and acclaim;
In manifold kind households,
To children, husband, wife,
He taught our Savior's doctrine,
He shared the "Bread of Life."

His friendship still sustains us,
All luminous and fair,
His living benediction
Makes tranquil all the air;
Our dear, departed leader
By every heart esteemed,
Today your soul is singing
A psalm of the redeemed!

—Minnie I. Hodapp.

PRESIDENT RULON S. WELLS

(This Months Cover Picture)

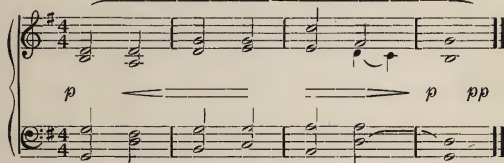
One would not think, by looking at President Wells, that he is in his eighty-sixth year. Although his hair is white, there is little of it that he has not had from the first; he can see well; and his voice is as resonant as it was fifty years ago.

This is significant. It means that, despite an extremely active life, he maintains his vitality. His body and his mind have always been vigorous. They have borne up under stress and strain.

The youngest thing about him is his spirit. It strikes out as in his younger years. A strong, even powerful, testimony has sustained that spirit. He bears it now as he did in his youth. No one who has ever heard him do so, will ever forget the experience of listening to his earnest, positive, convincing "I know."

PRELUDE

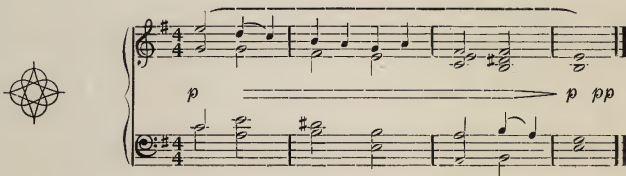
WILLY RESKE

Reverently

SACRAMENT GEM FOR NOVEMBER, 1939
(Deseret Sunday School Songs, No. 73, Stanza 2)

'Tis good to meet each Sabbath day,
And in His own appointed way
Partake the emblems of His death
And thus renew our love and faith.

POSTLUDE





SECRETARIES



Albert Hamer Reiser, General Secretary

ACCOUNTING FOR EVERYONE CHECK UP

In September increases in Sunday School enrollment and attendance are normally to be expected. Summer vacations are over. Families are settling down to get ready for the opening of school. Sunday Schools in school towns begin to receive new members who have come to town for the school year.

These changes should be promptly reflected in Sunday School rolls. The people who move away to go to school are thereafter to be accounted for on the rolls of the school in whose territory they reside during the school year. Their names may be taken from the rolls of the ward of former residence.

In other ways September and October are good months to recheck all rolls and to start off the classes with rolls brought strictly up to date. These are good months for renewed enlistment campaigns. The classes normally take on new vigor and enthusiasm and the schools are stimulated to new excellence.

All of the secretary's work should reflect this awakening. Secretaries are urged to extra diligence in keeping the rolls and making records and reports in order that the increase of interest and effort will be duly re-

corded and especially that their records will be ready to assist the officers and teachers in the renewal of their efforts.

If secretaries will devote themselves to accounting for everyone in September, the special work of October and November and December will be far easier. October is a good month for Rally Days and extra enlistment efforts. Rolls should be in first class shape to show the way to most effective effort. October is also a good month to concentrate upon bringing the Abridged History for the year up to date. Up to the minute rolls and records are needed for the statistical summary in the Abridged History.

November is the month to concentrate upon the year's monthly reporting record. This is simplified by up to date rolls and records.

In December special emphasis is on the annual report. Accurate and complete rolls and records make the annual report easy.

So work done in September to perfect class, enlistment, excused and cradle rolls gives impetus to good work in the remaining months of the year and helps the secretary to close the year with his records, rolls and reports in condition to earn him satisfaction and well merited commendation.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

ALCOHOL, TOBACCO, AND PUBLIC EDUCATION

When the Mormon code of health, known as the "Word of Wisdom" was first published in 1833, almost nothing was known about the deleterious effects of the things prohibited in the revelation. Since then, however, science has discovered many things that go to show how necessary it was for this law to be given. The facts in the case clearly furnish the reasons for the revelation.

But it has never really been the duty of the Church to advertise these facts. The business of the Church has been to make known the word of the Lord. The task of

educating children and young people in the scientific aspects of alcohol, tobacco, and other narcotics has been, or should have been, with the schools, which are supposed to build character.

Now, however, comes Utah with a law compelling the educational system of the state to include the presentation of the facts against alcohol, tobacco, and other narcotics in courses of study. A book with this in view has been prepared by the Department of Public Education, in charge of Superintendent Charles H. Skidmore. Its title is, *Suggestions for Teaching the Effects of Alcohol, Tobacco, and Other Narcotic* (Turn to page 380)

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

TEACHER-TRAINING

Schedule of 1939-40 Teacher Training Lesson, following *Study Guide to Teaching a Sunday School Class*.

Lesson Number	Subject
1	Introduction and Overview
2	The Learners
3	The Course of Study
4	Objectives of Teaching in the Sunday School
5	Methods of Teaching-Overview
6	The Recitation-Discussion Method
7	The Lecture Method
8	The Story-Telling Method
9	The Problem-Project Method
10	The Socialized Recitation Method
11	Outcomes
12	Reserved for Review
13	of
14	Distinctive Principles
15	of the Gospel
16	
17	
18	The Teacher
19	Laws of Learning
20	Lesson Planning

ANNOUNCEMENT 1939-40 TEACHER TRAINING COURSE

A beginning course in the principles of teaching limited to one lesson a week for 20 weeks ought to be exploratory. Its chief purpose should be to help strangers to the science and art of teaching to recognize the factors present in teaching problems and to gain a sufficient familiarity with them to provide a starting point for the first practice of teaching and for advanced study.

The 1939-40 teacher training course for prospective teachers is offered from this point of view. Teacher trainers are urged to proceed upon this basis.

The chief reference books for the course are Wahlquist's *Teaching As The Direction of Activities* and Bennion, Adam S., *Principles of Teaching*. A *Study Guide to Teaching a Sunday School Class* is prepared as a work book for trainees and as an overview of teaching for beginning teachers.

The *Study Guide* is made up in form to be

used as a note book. Students to teacher training classes using the *Guide* should be given frequent assignments to the Wahlquist and the Bennion book in which they can do the research necessary to exploring the principles reviewed in the *Guide*.

Assignments prepared should be reported in finished form orally before the class. All students should be encouraged to take careful notes of these reports and of class conclusions.

The teacher trainer is urged to enrich and extend the materials as much as in his discretion he thinks can be profitably assimilated within the limitations of this first course.

The consistent, regular use of the *Study Guide* in the class, in periods of supervised study, as a program of brief reports by students, as an outline of subjects to be explored and enlarged upon, and as a work and note book will prove to be a convenient facility. Every member should have his personal copy of the *Guide* and should use it freely. As many copies as possible of *Teaching as the Direction of Activities* and *Principles of Teaching* should be available to the class.

INTRODUCTION AND OVERVIEW

Lesson 1. For October 8, 1939

In this session the teacher trainer should outline the course, familiarize the students with the study materials, text and reference books to be used, explain and demonstrate the purpose, limitations and general methods of the course, solicit their co-operation, introduce them to the principles of self-activity in the hope of motivating them to avail themselves of every opportunity to participate in the activities of the course. At this time arrangements should be made to equip every student with a copy of the *Study Guide* and to make available for the class as many copies of the Wahlquist and the Bennion book as possible.

The first eight paragraphs of the *Guide* might be read with profit in a short period of study as a part of the introduction. The teacher might then lead the class in scanning the *Guide* by headlines and general divisions to provide a very general overview of the course.

In this session also the assignments to

members of the class to develop parts of the next lesson should be made.

Assignments for Lesson 2: Observe that at least three aspects of the subject "The Learners" may be developed in the next lesson: The relation of knowledge of the learners to (a) the application of the laws of learning, (b) to understanding of "individual differences" and (c) to the proposition that "a liking for people is essential to success as a teacher." Assign a student to make a report on the first topic and refer him to the *Study Guide* for the facts about the learners which a teacher needs, and for a brief statement of the laws of learning. The latter he may get more fully from Wahlquist, chapter 2. Assign another to develop and report on topic b, referring him to the *Study Guide* for facts needed about the learner and to Wahlquist, chapter 18 for a discussion of Individual Differences. Assign a third student to explain topic c, and help him (as you may need to help the other two in out-of-class conferences) to get his material. The great importance of "liking people" and its relationship to the development of personality is convincingly developed in Dr. Henry C. Link's *Return to Religion*, and in Carnegie's *How to Win Friends and Influence People*. Also see Morgan and Webb's *Strategy in Handling People*, chapters 2, 3 and 4, which are very short, concrete and interesting on this point.

THE LEARNERS

Lesson 2. For October 15, 1939

On the basis of the assignments suggested above all the time available for this lesson will be profitably used. The purpose of this lesson is to make the members of the class aware of the importance of knowledge of and liking for people as a basis of success in human relations. Teaching and learning bring human beings into such relationships with each other as to require the building of mutual understanding, confidence, respect and trust, if success is to be achieved.

You can reinforce this purpose by having the assigned reports given well. During the week before this lesson is taught meet each of the people, who have been given an assignment, guide each one to the references and be sure he is on the way to develop the fullest possibilities of his subject.

Class discussion, aided by appropriate questions, should follow each report.

The three points of view, suggested above, from which this lesson may be developed, if written on the blackboard, will help to keep attention focused upon them and will provide

an indirect kind of reference and repetition, which will help to fix the ideas in the minds of members of the class.

Assignments for Lesson 3. Transition to the subject of the next lesson can be accomplished effectively, if time is taken today to raise the question: "What are we Sunday School teachers to teach these individuals whom we have been studying?" Remembering that this course is primarily "exploratory"; you must "hit the high spots"; be brief. This does not mean that the course will not be clear, interesting and profitable. It will be all this, for it will lead into important fields, which are frequently wholly unexplored and unknown even to regular Sunday School teachers.

Assign a pupil to each division of the chart on page 21 of the January, 1939, edition of the *Sunday School Handbook*. Have each one tell what the course of study of one of the regular departments of the Sunday School covers, including ages, text, content and general emphasis. Have each one exhibit the source materials of this course (borrow them from regular Sunday School teachers for this purpose) and include *The Instructor*, each of the Sunday School Quarterlies or lesson manuals, the Kindergarten teachers' text book, and especially each of the Standard Works of the Church.

Next assign a pupil to each of the Standard Works of the Church and have each one give a brief analysis of the subject matter and general make-up of the book. Each one may "high light" his particular book by featuring its special value, importance and contribution to the study of our religion.

THE COURSES OF STUDY

Lesson 3. For October 22, 1939

As each of the assignments suggested above is given, have the pupil suggest by a blackboard outline or, in other ways, what he thinks important enough to be written down in the note books of the members of the class. The *Study Guide* lists the general aspects of the subjects here to be explored.

Make as special points of this lesson: (1) The inter-relationship of the courses of study and therefore the importance of the teacher's knowing what has been taught in the class below his, and what particular responsibility these facts place upon him. (2) The importance of the above to the application of the law of learning known as "leading from the known to the unknown."

Also emphasize in this lesson the fact that every Sunday School teacher is a part of a great "co-operative" and as such gets the

benefit of the researches an experiences of other Sunday School workers through the medium of *The Instructor*, Union Meeting and other preparation meetings and the services of stake board members. This course, including the Wahlquist and the Bennion book, the *Study Guide* and these suggestions are samples of the resources shared with teachers who are by reason of their calling as teachers, members of this big service "co-operative". Urge the members of the class to use the facilities of this organization now and when they start to teach. It will save them so much time and effort. That is its great purpose; to help each teacher make a maximum thorough preparation with the greatest possible saving of time and effort.

Assignment for Lesson 4. Assign one pupil to give and explain the general Sunday School objectives (page 23, first 5 paragraphs of the section "Ultimate Objectives of the Whole Sunday School Course of Study"—1939 edition of the *Sunday School Handbook* or page 25 in Wahlquist".)

Assign another to give and explain the objectives of the departments embracing ages 4 to 9 (paragraph 1, Objectives for departments).

Another—the objectives stated in paragraph 2. Another, paragraph 3. A fifth, paragraph 4 and a sixth, paragraph 5.

OBJECTIVES OF TEACHING IN THE SUNDAY SCHOOL

Lesson 4. For October 29, 1939

Dr. Bennion's stories about the value of an aim as a focus would be apt in introducing this subject. See his *Principles of Teaching*, lesson 5 (first two paragraphs, page 11.)

DRAMA IN YOUR CLASS

Is the teacher the important person in your class recitation? If so, your pupils will not show much interest in what is done there.

On the contrary, your pupils will be greatly interested if they find themselves the center of interest. That is the way of human nature. Everyone likes to be a hero, even if it is only in his own eyes.

Don't tell the class how good you are, but rather how good they are. Don't even tell them how important your subject or material is, but instead what it will make of them or do for them. Everybody is interested in himself.

You should follow this with a short explanation by lecture or demonstration showing the unification accomplished by clear-cut course and lesson aims or objectives, and their controlling influence upon the selection of relevant subject matter, illustrations and activities and upon the rejection of the irrelevant.

Show also the relation of the aim or objective to the general and specific needs of the members of the class and therefore the relationship of this subject to "The Learners."

This would be a good time to explain that the individual lesson objectives appearing in *The Instructor* each month are suggestive, and that teachers are at liberty to revise these or to substitute others as a part of the process of working out adaptations of the lesson, its objectives, illustrations and activities to the specific needs and interests of the particular class.

Following your presentation, have each of the assignments reported. Follow this by discussion designed to clarify and to unify the whole. Particularly make clear the fundamental nature of the general course objectives, the exploratory aspects of the courses for young people 12 to 19 years of age, the intensive as well as the comprehensive purpose of the Missionary Training course and the practical purpose of the Gospel Doctrine courses.

Illustrate or demonstrate the principle of "exploratory" courses. This will make more meaningful this teacher training course, which is itself exploratory, and presupposes more advanced, particularized and progressive studies to follow. Show how graded courses of study move forward like overlapping circles with some old areas visited again and still others encompassing new fields. Thus is the new tied to the old. By these accretions learning moves forward and growth is assured.

The old sectarian theology was forever saying that men must work for the glory of God. But our theology is forever telling us that "the glory of God" lies in "bringing about the salvation of man." Notice the difference? As a result of the old religion people thought of themselves as worms (poor worms at that)!

Mormonism tends to build up the ego, and thereby makes everyone believe he is a God in the making. It makes all the difference in the world where we put the emphasis.

Try to figure out how you can apply this idea in your class, how you can make every pupil in your class the hero of a drama, silent or acted.

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham, Gerrit de Jong and Wallace F. Bennett

TEACHING SONGS TO CHILDREN

The most important thing to consider in teaching songs to young children is proper selection. Songs for use in the kindergarten and primary departments should be short, simple and within the understanding of the children. Much too frequently adult songs are chosen which have no meaning for children, and which the children consequently sing with no meaning. What mother of a kindergarten child has not had the experience of having her child come home from Sunday School some time or other singing "Cherries hurt you," for "Cherish virtue," or "Mama, why do we say 'Yoo-hoo' to Jesus?" or something equally absurd. I am sure you can all think of countless examples of this very thing—examples of songs taught to young children which have absolutely no meaning for them. So I repeat. Be very careful of your selection, and be sure it is within the experience of the children who are to learn it.

After you have made a wise choice of the song to be taught, the next thing for consideration is how to present it to the children. Children like variety. A chorister who stands up in front of them and teaches every song in exactly the same way soon loses their interest. Children naturally love to sing, but monotony and endless repetition can soon take all the natural desire out of them, and the singing practice can easily become a meaningless parrot-like affair, instead of the happy, joyous experience it might be if properly conducted.

The song, itself, will determine how it is to be presented. Whenever possible, use pictures in teaching young children. If the same pictures are not used too frequently, there is always variety in pictures, and children

love them. Be sure, however, that the pictures used are large enough so that the children can see them easily. For see them they must, and if doing so requires that they leave their seats and push up to the front, they will do so. Pictures help to impress the thing taught on the minds of the children. They will help the children to learn more quickly and to remember longer.

Another excellent way to teach songs to young children is by means of pantomime. Act out the words. Let the children help you, and let them do what the words say. Children learn by doing. Often just by using our hands, arms, heads and feet we can express the meaning in a song without even leaving our places to do so.

Sometimes introduce a song through its music. Play it through. Let the children listen to it and tell you what that music says to them. Is it a happy song? A sad one? Could we march to it, or does it sound more like a lullaby? By arousing their imagination, you will immediately have their interest.

I'm sure you can all think of other ways of appealing to children. There are countless numbers of them. Any method used in story telling or lesson presentation is equally successful in teaching songs.

The two important things to remember are: first, careful selection; and, second, variety in method of presentation.

Practice Song:

Luther's Cradle Hymn, page 214.

Project:

Invite an experienced and, if possible, professional kindergarten teacher to come to the November meeting and demonstrate teaching of the monthly practice song, or some other suitable song, to small children.

LIBRARIES

(Continued from page 376)

Drugs. This manual, containing seventy pages, aims to give only the well authenticated facts and conclusions in the case, the facts and conclusions that are generally agreed upon.

The State of Utah and its Department of Education are to be commended on their Page 380

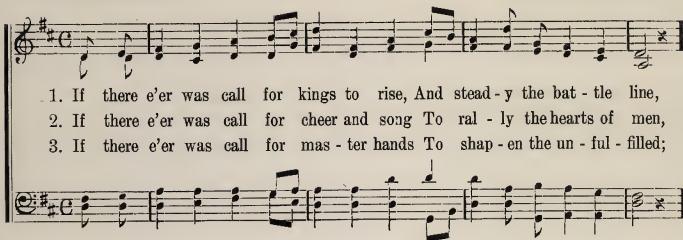
assumption of this important duty. We suggest that, wherever there are Latter-day Saints, they seek to get the schools to do their full duty in respect to these narcotics, so that the Church may, to an extent, be relieved of the burden of presenting the scientific side of the case and left free to emphasize the spiritual aspects.

THE COURAGE TO VINDICATE

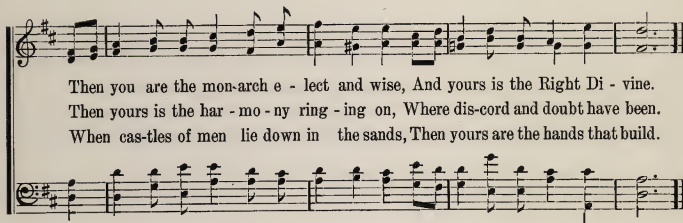
Written for President Heber J. Grant's Eightieth Birthday

Bertha Kleinman

Frank W. Asper



1. If there e'er was call for kings to rise, And stead - y the bat - tle line,
2. If there e'er was call for cheer and song To ral - ly the hearts of men,
3. If there e'er was call for mas - ter hands To shap - en the un - ful - filled;



Then you are the mon - arch e - lect and wise, And yours is the Right Di - vine.
Then yours is the har - mo - ny ring - ing on, Where dis - cord and doubt have been.
When cas - tles of men lie down in the sands, Then yours are the hands that build.

4

If there e'er was call to consecrate,
While fallacy rocks the age,
Then yours is the courage to vindicate
And blazon your heritage.

5

If there e'er was call to live for right,
Where martyrs of old have died,
Then yours is the challenge of faith and might
That visions the glorified.



ANSWERS TO "DO YOU KNOW?"

51. The idea of "gathering in our Church is that those who believe in it should be together in one place.

52. The Saints gathered (a) to Kirtland, Ohio, (b) to Independence, Missouri, (c) to Far West, Missouri, (d) to Nauvoo, Illinois, and (e) to Utah.

53. The idea of gathering was first revealed in 1830.

54. The Saints are not taught the principle of gathering now, because (a) the Church has become too large and (b) because of certain restrictive immigration laws.

55. Joseph Smith taught that the whole of America is Zion.

56. People can accomplish more, in the absolute sense, by working together than they can by working separately.

UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

ON BEING CONVINCING

Every teacher has two obligations: (1) to be interesting, (2) to be convincing.

The second obligation is binding with special force upon the person whose appointment includes the fundamental condition that he teach the restored Gospel of Jesus Christ. The adequate discharge of both obligations is important to him, if he is to succeed in his main purpose which is to convert others to the plan of life and salvation defined by the Gospel.

The word *convert* is highly illuminating when considered in relation to the subject of being convincing. To convert means "to cause to turn from one way to another," "to cause to change from one state to another." In this sense, we are back where we started as teachers whose business it is to bring about desired changes in people, making them strong where they are weak and stronger where they are already strong.

An excellent way to study "how to be convincing" is to study cases with the purpose of discovering what characteristics or attributes are common to all cases in which power to convince others has been exhibited.

The best example of this power is the Savior himself:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompanies greatness. He had no credentials but himself. He had nothing to do with in this world except the naked power of his divine manhood. While still a young man the tide of popular opinion turned against him. He was turned over to his enemies. His friends ran away. One of them denied him, another betrayed him. He went through the mockery of a trial. He was nailed on the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying and that was his coat. When he was dead he was taken down

and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the center of the human race, and the leader of the column of progress. I am far within the mark when I say that all the armies of the world that ever marched and all the navies that were ever built and all the parliaments that ever sat, and all the kings, that ever reigned put together have not affected the life of man upon this earth as profitably as has that one solitary man."

Another good example is Joseph Smith.

"Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

"In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number close to a million; and already a granite shaft pierces the sky over the place where he was born, and another is in course of erection over the place where he received the inspiration for his Book."

Such examples we must study from the literature of the Church.

From the experiences of our associates and from our own personal experiences we can find many other instructive examples. For instance, interview someone who knew Karl G. Maeser. Thousands of people now living, someone in nearly every Latter-day Saint community, can testify from personal experience of the attributes of Karl G. Maeser which made him so convincing. He was able to turn the course of the lives of others in such a way that they grew in knowledge, faith, virtue and power.

Another illuminating study is Anthony W. Ivins. He has lived so recently, traveled throughout the Church so much, touched the lives of so many people, that it will be easy to find someone who is qualified to testify about his power to convince others.

Every ward and stake has a share of examples of convincing teachers, living and dead. It will be especially impressive, if a local example is used, particularly if the individual is more or less generally remembered and esteemed in the community as being earnest, sincere and convincing.

There are many living people who are blessed with convincing powers. We might study them if we can do so without embarrassing them or making them self-conscious. To succeed in this we must do it without their knowledge. Some hazard is present, however, in studying the virtues of living people. Their life's stories are not yet fully told. We are resolutely kept in ignorance of our future. All we can do about it is to hope and pray and work to keep it as good or to make it better than the past.

As a Union Meeting presentation, it may be effective to select three or four well qualified witnesses to be interviewed by the stake teacher trainer. To use this method successfully the interviewer and the witnesses should make preparation together. Each witness should know what the purpose of the interviewer is, what information is wanted from the witness, and what specific questions will be asked. The interviewer should know in advance what information about the subject of the interview the witness is qualified to give and how he will answer each question.

Clearness, brevity and concreteness in the questions and the answers are essential to effectiveness and vividness. The witness and the interviewer should co-operate wholeheartedly to this end. The whole presentation, and each interview should be carefully timed and must not exceed the time limit fixed.

A rehearsal or two for the interviewer and the witnesses would be an excellent guaranty of a finished presentation.

The rehearsal and preparation should be designed to polish or tone up the method of presentation. If it is to be inherently *convincing* the substance of the testimony given

must be pure and genuine, and must show no marks of having been manufactured for the occasion. If there are any such marks, it will be a negative illustration of how to be unconvincing. If a well qualified witness is selected, his qualifications to testify are clearly brought out in the course of the interview, and the questions, which are asked him, are designed to elicit his testimony, clearly, concretely and convincingly, the presentation should be convincing.

In these interviews or in other ways the following points about how to develop the power to be convincing can be brought out concretely:

1. People are convincing when they *want* to be, and when that *want* is so strong that it will make them:
 - a. Pray for the power.
 - b. Work for it.
 - c. Live for it.
 2. Teachers of the Gospel are convincing when they are enthusiastic about the Gospel.
 3. Enthusiasm for the Gospel is a natural result of a testimony of the Gospel.
 4. One can gain a testimony of the Gospel by:
 - a. Studying the Gospel earnestly, diligently and prayerfully.
 - b. Interviewing the people who have a testimony and by partaking of the spirit of testimony from them.
 - c. By living in harmony with the principles of the Gospel.
 5. Enthusiasm and the spirit of testimony are contagious. Teachers who hope to exercise righteous influence over their pupils and to convince them must share their enthusiasm for the Gospel with their pupils by:
 - a. Word.
 - b. Deed.
- Teachers must *teach* the Gospel with the spirit of testimony and must practice what they teach.
6. The most convincing power to convince is that which is consistently sustained and ever present. Unfailing habits of thorough preparation, consistent living as a Latter-day Saint should, and uniform sincerity and enthusiasm are essential to this sustained power.

ENTHUSIASM

"Enthusiasm is the element of success in everything. It is the light that leads and the strength that lifts men on and up in the great struggles of scientific pursuits and of professional labor. It robs endurance of difficulty, and makes a pleasure of duty."—Bishop Doone.

GOSPEL DOCTRINE

SECOND YEAR BOOK OF MORMON

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age, Not Otherwise Assigned.

General Board Committee: Herbert B. Maw, Gerrit de Jong, William M. McKay.

LESSONS FOR NOVEMBER

THREE HUNDRED YEARS WITH THE NEPHITES

Lesson 38. For November 5, 1939

Text:

IV Nephi; Gospel Doctrine Quarterly.

Objective:

It is they who endure to the end in righteousness, who are entitled to the greatest gift of God—Eternal Life.

Outline of Narrative:

- I. Two hundred years of Righteousness.
 - a. Following the departure of Jesus the church flourished.
 - b. All the inhabitants of the land were converted.
 1. They had faith and repented of their sins.
 2. Were baptized and received Holy Ghost.
 3. Fasted and Prayed often.
 - c. No contentions or disputations among them.
 - d. People had everything in common.
 - e. Marvelous miracles and works performed by the disciples.
 - f. People were industrious and prosperous.
 1. Rebuilt many of their cities.
 2. Became wealthy.
 3. Became a fair and delightful people.
 4. No sin among them.
 - g. New disciples ordained to take the places of those who died.
 - h. People spread over whole face of the earth.
- II. The great Nephite apostasy.
 - a. A few revolted from the church during second century A. D.
 - b. People began to become lifted up in pride.
 1. Wore costly apparel.
 2. Divided into classes.
 3. Organized churches which taught what they wanted to hear.
 4. Persecuted the church of God.
 - c. People refused to listen to the Nephite disciples.

1. Attempted their destruction.
2. The three Nephite disciples could not be harmed.
- d. A divided nation.
 1. Those who rebelled against the church were called Lamanites.
 2. The members of the true church were called Nephites.
 3. Order of Gadian-ton Robbers was revived.
- e. The Nephites became sinful.
- f. Sin and corruption took control of both nations.
- g. Ammaron buried records in Hill Shim.

Gospel Topic Suggestions:

- I. Class instructors are urged to analyze as carefully as possible the conditions of the church during the two centuries following the departure of the Savior with the view of discovering what made the Nephites so comparatively happy and prosperous. Consider the following:
 - a. There were no non-members (verse 2)
 - b. They complied with the first principles and ordinances of the gospel, namely: faith, repentance, baptism, and reception of the Holy Ghost. (Verse 1).
 - c. They had all things in common (verse 3)
(In connection with this topic have a class member relate the experiences of groups in our church in this practice.)
 - d. Every man did deal justly one with another. (verse 2)
(Consider the effects of such conduct.)
 - e. They fasted and prayed. (Verse 12.)
 - f. They met together often to pray and to hear the word of God. (Verse 12.)
- II. Point out the causes of the Nephite apostasy.
 - a. Attracted by the physical rather than the spiritual.
 1. Turned attention to wealth.
 2. Costly clothing and jewels. (verse 24.)

- b. Permitted class distinction to creep in. (verse 26.)
- c. Commercialized the church. (verse 26.)
- d. Began selecting what they would believe, instead of adopting all of the gospel truths. (verse 27.)
- e. Later they denied Christ. (Verse 29.)
- f. Persecuted the righteous. (Verse 30.)

III. Discuss the necessity for enduring to the end in righteousness.

See Doc. & Cov. references: 14:7, 18:22, 20:25, 53:7, 63:20, 101:35, 121:8.

Note to Instructors:

There is not much more time for the members of your class to read the *Book of Mormon* before the end of the year. Are you encouraging 100% of your members to complete the volume before then?

HE WHO SINS

Lesson 39. For November 12, 1939

Text:

Mormon 1-3; Gospel Doctrine Quarterly.

Objective:

"He who repents of sins is blessed, but he who sins not is free."

Outline of Narrative:

- I. Ammaron instructs Mormon.
 - a. Told him of the hidden records. Revealed to him the place where they were concealed.
 - b. Instructed him to recover the records when he became about the age of 24.
 - c. Told him to engrave an account of the happenings during his time on the records.
- II. Contentions and disorders.
 - a. Nephites and Lamanites engage in war.
 - b. Wickedness was universal.
 1. Three Nephite disciples taken from among the people.
 2. Miracles and healings ceased.
 3. Mormon preached repentance but was forbidden by rulers to continue any reform movements.
 4. The power of evil flourished.
 - c. Mormon leads the Nephite armies.
 1. Appointed leader by the people when only 15 years old.
 2. Nephites attacked by Lamanites. Nephites would not fight with valor so were driven northward.

3. After years of repeated defeats Nephites rallied under Mormon and drove Lamanites back.
4. Peace treaty gave Lamanites land south of narrow strip and the Nephites the country north of it.

III. An unrepentant people.

- a. They refused to repent in sincerity. The only repentant spirit they manifested was selfish and "not unto God."
- b. The Spirit of the Lord left them.
- c. Mormon's efforts to preach repentance failed.

IV. Nephites prepare fortifications.

- a. Following peace treaty they fortified their cities in the narrow neck of land.
- b. Enjoyed peace for ten years.

V. The beginning of the end.

- a. Lamanites attack Nephite strongholds.
- b. Nephites decide on a campaign of revenge against Lamanites.
 1. They are repulsed twice.
 2. Forbidden to do so by the Lord.
 3. Would not heed warnings given them by Mormon.

Supplemental Material Suggestions:

I. The Nephites and Lamanites were now preparing for the conflict which resulted in the annihilation of the Nephites. Point out on a map the location of the Hill Cumorah and the direction of the movement of the armies toward it.

II. Make clear that the Indians of today are not necessarily descendants of the original Lamanites but that they probably have as much Nephite blood in them as Lamanite, by stressing the basis on which the people divided as brought out in this lesson.

It is often said that a person who sins and then repents is a stronger character than one who never sins. That such is not the case is easily proved. This lesson should be taught with the end in view of showing the importance of not sinning.

- I. Contrast the fruits of righteousness with those of sin by pointing out the living conditions of the Nephites during the first two hundred years after Christ and their conditions during Mormon's time.
- II. Discuss the following: "He who has habitually sinned is not free." Visualize the difficulties a repentant sinner has in resisting temptations.
- III. Why does sin disqualify one from celestial privileges?

- IV. Consider the following:
 - a. The advantages of a righteous person over a repentant sinner.
 - b. The great benefit coming from repentance.
- V. Consider the meaning of the words of Mormon, "their sorrowing was not unto repentance because of the goodness of God; but it was rather the sorrowing of the damned."

Note to Instructors:

Have you convinced the members of your class that they should read the *Book of Mormon* from cover to cover?

AN UNPROTECTED PEOPLE

Lesson 40. For November 17, 1939

Text:

Mormon 4-6; Gospel Doctrine Quarterly.

Objective:

He who is shut out from the spirit of God is lost.

Outline of Narrative:

- I. A war of Revenge.
 - a. Nephites leave forts to attack Lamanites.
 1. They were driven back by their enemies.
 2. Lamanites attacked and took their fortified stronghold.
 3. Many Nephites slain and taken prisoners.
 - b. Nephites temporarily victorious.
 1. They regained their lost strongholds.
 2. Extent of destruction and suffering beyond description.
 - c. Lamanites begin invasion.
 1. Drove Nephites from Strongholds.
 2. Took many prisoners and slew many.
 3. Offered Nephite women and children as sacrifices to their idol gods.
 4. Nephites driven northward.
 - d. Mormon took sacred records from Hill Shim.
- II. Mormon again leads his people.
 - a. He was without hope of victory because God had abandoned the Nephites.
 - b. Lamanite invasion continues.
 1. They destroyed inhabitants and cities as they conquered them.

2. They greatly outnumbered the Nephites.
- c. Mormon discusses the plight of his people.
 1. Due to their unrighteousness.
 2. Foretells the future condition of Lamanites.
 - a. To be scattered by Gentiles.
 - b. To partake of the benefits of the Lord's covenant to Israel.

III. The Nephites' Last Stand.

- a. At Hill Cumorah.
- b. Lamanites gave them time to gather in one place.
- c. In the battle which followed the Nephites were annihilated except for,
 1. Twenty-four who escaped with Mormon.
 2. A few who escaped toward the South.

Suggestions of Supplemental Material:

Have a class member gather material from bound volumes of current magazines on the practices of human sacrifices among ancient Americans. Note that those practices began during Book of Mormon times (4:14).

Gospel Topic Suggestions:

- I. Review briefly the numerous occasions during Nephite history when the Lord has rescued them from their enemies when they showed any sign of repentance. Stress the patience of the Almighty with his children.
- II. From Nephite history show that the Lord did not abandon his people until they first abandoned him.
- III. Point out the benefits which come to an individual when the spirit of God is with him. Show that he receives extra guidance and protection and that he is guarded against the powers of Satan.
- IV. Point out the effects of being abandoned by the spirit of God—to be left alone to combat evil forces.
- V. Have the class discuss the circumstance under which God will not abide with man through his spirit.
- VI. Consider prayer and regular attendance at worship services as safeguards against losing the spirit of the Almighty.

Note to Instructors:

Will you not make a report to the General Superintendency as to the progress your class is making on our project to have every member read the entire *Book of Mormon*?

MORONI LOOKED INTO THE FUTURE

Lesson 41. For November 26, 1939

Text:

Mormon 7-8; Gospel Doctrine Quarterly.

Objective:

In order to preserve faith it is essential that we have and study the word of God.

Outline of Narrative:

- I. Mormon writes to the Lamanites.
 - a. Reminds them that they are of the house of Israel.
 - b. Tells them that they must repent and be baptized and stop shedding blood in order to be saved.
 - c. Tells them of the mission of Jesus.
 1. He overcame death.
 2. Brought about a redemption of the world.
- II. Moroni continues the record by recording:
 - a. That the Lamanites hunted and destroyed the Nephites who escaped into the South country.
 - b. They killed Mormon and all other Nephites except himself.
 - c. That he was in hiding after having witnessed the annihilation of his people.
 - d. He pointed out that there were none in the land, save the three Nephite disciples, who knew the true God, and that both he and his father had seen the three Nephites.
- III. Moroni concluded his father's record.
 - a. Said that he would hide it up unto the Lord.
 - b. Declared that none could bring it forth save he have power from the Lord to do so.
 1. It was to come forth in a day when men would believe that miracles were done away with.
 2. And, in a day when churches would forgive sins for money.
 - c. He warned those who would think more of wealth than of God in that day.

Suggestions on Supplemental Material:

- I. It is suggested that instructors outline

the contents of the record which Moroni completed and differentiate between it and the records deposited by Mormon in the Hill Cumorah. (See 6:6.)

II. Review briefly the finding of the 24 plates of Limhi and the account recorded on them. (See Mosiah 21:26-29; also Mosiah 28:11-20.)

Gospel Topic Suggestions:

- I. Consider the significance of the statement of Moroni that there was no one among all of those who survived the Nephite-Lamanite wars who "know the true God". Point out that:
 - a. All of the records of the people had been buried.
 - b. The three Nephite disciples had been taken from those people.
 - c. The words of God had not been taught to most of the inhabitants for about 150 years.
 - d. The spirit of the Lord had long since been taken from them.
- II. Associate the ignorance of the Lamanites concerning the truth with the plight of the American Indians who descended from them.
- III. Analyze conditions in your own ward as to the number who study regularly the word of God and who regularly attend services where His word is taught.
- IV. Take up the problem of getting people in your class to read the *Book of Mormon*.
- V. Consider the results of a condition where large percentages of the people do not study the truth. In connection with this apply the psychological fact that "That which holds attention determines action". What are the results when the word of God is given none of our attention?
- VI. As a class project see what can be done to stimulate a greater interest in studying our religion.

Suggestions to Instructors:

As a part of the above project turn the attention of your class toward reading the *Book of Mormon* before the end of the year.

INDIFFERENCE

"The depreciation of Christianity by indifference is a more insidious and less curable evil than infidelity itself,"—**Whatley.**

MISSIONARY TRAINING



COURSE D—GOSPEL RESTORATION THEMES

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett

CONCERT RECITATION FOR NOVEMBER, 1939 (Matthew 7:21)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven!"

BEFORE COLUMBUS

Lesson 36. For November 5, 1939

Text:

Gospel Restoration Themes, Lesson 36; Seven Claims of the Book of Mormon, by Widtsoe and Harris.

Objective:

To teach the missionary new and effective methods of creating interest in the message of the restored Gospel.

Suggested Teacher's Outline:

I. Illustrated Lecture. The film slide lecture, "Before Columbus," has been very helpful in creating interest in the *Book of Mormon*. Every effort should be made to secure the lecture and film strip. A small projector or stereopticon can be obtained in almost any community. These are now widely used by missionaries in public and cottage meetings. A copy of a suggested lecture can be obtained. In most cases local stake missionaries can be secured to give the lecture, if desired. Much reading should be avoided. Careful preparation is necessary.

II. Substitution. If it is found impossible to have the illustrated lecture, material for a good lesson can be obtained from the final chapter of the book *Seven Claims of the Book of Mormon*, by Widtsoe and Harris.

Missionaries should be taught that external evidences of the *Book of Mormon* are but means to an end—not the end itself. One of the chief purposes of the *Book of Mormon* is "the convincing of the Jews and Gentiles that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." These lessons are mainly useful when they aid in that purpose. Remember your objective.

Assignment:

Enthusiasm for missionary work is absolutely necessary for one to become an effi-

cient and successful missionary. Ask a member of the class to speak on the subject—"Use of time and the need for energy in missionary work." Health and correct habits may also be discussed. Request a returned missionary to talk on the subject, "Devotion to and love for missionary work."

If given an opportunity, class members should give two and one-half minute talks on some topic taken from the current lesson.

Teacher's Summary:

Missionaries should always be looking for and using up-to-date methods and means of preaching the Gospel.

MISSIONARY HEART POWER

Lesson 37. For November 12, 1939

Text:

Gospel Restoration Themes, Lesson 37.

Objective:

To teach missionaries the best ways to acquire the necessary zeal and power to make them efficient.

Suggested Teacher's Outline:

I. It is suggested that the class member speak first. Let this topic cover the mechanics of missionary daily life. It can be shown that every moment of time can be profitably spent. Each part of the daily program contributes to efficiency. Emphasis should be placed on the care of the body, as health is necessary if missionaries are to be efficient. There will be little energy without health.

II. Let the returned missionary or some well prepared and enthusiastic person speak on the power that comes through devotion to duty. "The devoted man needs little supervision and few regulations." He will find a way to reach honest, seeking souls. The spirit of the Lord will inspire him. "He that

is compelled in all things is not a wise servant."

"Devotion implies love of cause." We need help from the Lord. He gives it when we love and devotedly serve Him. The speaker should quote or read Luke 9:23-26.

III. The teacher should see that the very splendid suggestions made by Dr. Widtsoe in his pamphlet entitled *The Successful Missionary*, are fully covered. If time will permit call on members of the class to discuss how health is related to human energy. How can one best show his devotion to a cause? How are prayer and humility related to love and devotion? There is no greater cause in this world than the Gospel. What are the two greatest commandments?

Assignment:

In addition to encouraging all members to read Lesson 38, assign two or more members to discuss points in the lesson which the teacher may select. One topic could cover the steps necessary in the search for truth. One member could be asked to explain the difference between facts and inferences. Let the teacher be sure the distinction is made clear.

Teacher's Summary:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." One of His great commandments is to preach the Gospel to all the world.

FINDING TRUTH

Lesson 38. For November 19, 1939

Text:

Gospel Restoration Themes, Lesson 38. A continuation of the theme: *The Successful Missionary*, *The Search for Truth*, by Dr. John A. Widtsoe.

Objective:

To teach the missionary the best methods of searching for truth.

Suggested Teacher's Outline:

I. Steps in the Search for Truth.

The member assigned this topic may organize his talk under some or all of the following topics: (1) Open and fair-mindedness. We may be assured that truth, when known, will not be in conflict with God's word. A truth seeker must be sincere and honest. (2) Must have faith and the spirit of the Lord. (3) Must be willing to carefully investigate and patiently wait for the full light of truth. (4) Take a positive and not a negative attitude; look for truth, not error or weakness. (5) Adjust our lives to established truth even though we may have to change our previous convictions.

II. Facts and Theories. It is of great importance that missionaries should get the differences between these established, proven and accepted facts and theories and influences. Let the speaker be as concrete as possible. Examples are found in the text and may be multiplied from life and history. Where no definite revelations have been given, men have been free to infer but we should understand that they are inferring when talking on religious subjects. The four standard works of the Church should be our ultimate guide in matters pertaining to the Gospel. Let us not go beyond the light of revelation in announcing ultimate facts.

Assignment:

Have a returned missionary or a member of wide experience present the main topic of the next lesson. Caution the speaker that we ought not to present mysteries or unimportant problems that may get us into "deep water" or that will cause useless speculation.

Teacher's Summary:

"And ye shall know the truth and the truth shall make you free". "The Holy Ghost will guide you into all truth".

OPEN SUNDAY

For November 26, 1939

LIVE WHAT YOU TEACH

"It is essential that we shall, therefore, conduct our own personal lives that we may be entitled to enjoy the companionship of the spirit. If we believe and live what we teach and then have the methods of teaching well in hand and know the subject we shall be the most effective teachers that have ever appeared in our generation or any other."—Melvin J. Ballard.



GOSPEL MESSAGES



COURSE C—PROBLEMS OF LATTER-DAY SAINT YOUTH

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR NOVEMBER

YOUR MISSION

Lesson 35. For November 5, 1939

Problem:

What is the Mission of the Latter-day Saints and How can I Assist in Its Fulfillment?

Text:

Lesson Quarterly, Lesson 35.

References:

Jos. F. Smith, *Gospel Doctrine*, Chap. XX.
Discourses by Brigham Young, Chapter XXVIII.

Widtsoe, *The Program of the Church*, p. 71 f.

Objective:

To instill in each youth the desire to perform missionary work at home and abroad, in his daily life and according to special assignment.

Methodology:

There are several points to this lesson: first, the responsibility we bear to spread the gospel; second, the value of a mission to a person; third, the qualities of an L. D. S. missionary; fourth, new missionary techniques; and, lastly, our responsibilities as missionaries in our daily lives, home or abroad.

Questions below may assist in the socialized discussion:

*1. Cite Scripture to prove our responsibilities as missionaries. (Add to the passages quoted in the Quarterly.)

*2. In what respect is Missionary Service a strength (or pillar) of the Church?

*3. What missionary work remains undone? (See figures in United States. Discuss foreign fields.)

*4. Is a mission worthwhile? Interview a half-dozen returned missionaries and report their conclusions.

*5. Are returned missionaries as a class a superior type of men? (See the Statistics quoted as proof.)

*6. What kind of men should undertake missions?

*7. Why are missionary procedures changing? Describe some. (See the Quarterly for an exhaustive list.)

*8. In what sense was Senator Reed Smoot "Utah's best missionary"?

*9. What are our opportunities as missionaries in our daily lives?

Enrichment Material:

1. Secure a copy of the Church Directory and color a globe or chart to show the extent of the L. D. S. missions.

2. Sing: "Ye Elders of Israel," etc.

YOUR ETERNAL PROGRESS

Lesson 36. For November 12, 1939

Problem:

What Must I do in this World to Be Saved and to Guarantee My Spiritual Progress Through the Ages to Come?

Note: Refer again to Lesson 9 (March 14, 1937), "Mormonism and the Future Life," although these lessons overlap, they do not duplicate one another. Lesson 9 presents the Mormon view of immortality, which follows obedience in this life, the four principles and the two basic ordinances of the Gospel.

Text:

Lesson Quarterly, Lesson 36.

References:

Smith, *The Progress of Man*. (Published by Genealogical Society of Utah.)

Widtsoe, *Program of the Church of Jesus Christ of Latter-day Saints*, Chapter 30.

Widtsoe lists the following supplementary readings.

1. Faith: Bible: John 5:24, 7:17; Luke 6:46; Heb. 11:3-40; James 2:14-26; *Book of Mormon*: III Nephi 14:21; Ether 12:7-22; *Doctrine and Covenants*: 63:9-11.

2. Repentance: Bible: Ezekiel 33:14-15; Luke 24:47, 5: 32; II Cor. 7:10; *Doctrine and Covenants*: 58:43; 99:4-7; 18:6.

3. Baptism: Bible: Matt. 3:13-16; Col. 2:2; I Cor. 15:29; *Book of Mormon*: Moroni 8:20; *Doctrine and Covenants*: 128:18, 15; 20:72-74.

4. Holy Ghost: Bible: John 14:17, 14:26;

Matt. 12:31-32; Gal. 5:22-23; Eph. 5:9-11; Acts 2:4; *Book of Mormon*: Alma 39:5-6; Doctrine and Covenants: 130:22; 132:27; 121:26; 46:17-25. 18:18; 11:12; *Articles of Faith*, No. 7.

5. Obedience: *Doctrine and Covenants*: 130:18-21; 88:34-35; 132:5; *Articles of Faith*, No. 3.

6. *Articles of Faith*: Chapters 5, 6, 7, 8, and 12.

7. Comprehensive History of the Church: Vol. I, pp. 177-180, 191, and notes.

8. Brigham Young's *Discourses*: Chapters 13 and 19.

9. Gospel Doctrine: Chapters 7, 10, and 11.

Objective:

To instill in each youth the desire to be obedient to the principles of the Gospel.

Methodology:

Although this is a topic familiar to the students of this age, it is given a new and more advanced approach. Furthermore, the Priests are officiating in the ordinance of Baptism; so it should be of vital importance at this time.

The questions below are suggested for use in a socialized recitation:

1. Why do you believe there are "laws of progression" in the spiritual world?

2. Are there "laws of progression" in this world?

*3. Describe the Latter-day Saint possessed of ideal faith.

*4. What is *faith*? (A special report.)

5. What is repentance? (A special report.)

*6. What is baptism? (A special report. See quotation from Widsote.)

*7. What is the Gift of the Holy Ghost? How does it operate? (A special report.)

*8. What is involved in *obedience to the Gospel*, following the observance of the four basic principles and the two basic ordinances?

Note: In making special assignments furnish each student with a copy of the citations listed by Widsote, above. If necessary, clip these from the *Instructor*.

YOUR SCRIPTURES

Lesson 37. For November 19, 1939

Problem:

How Shall I Regard the Scriptures?

Text:

Lesson Quarterly, Lesson 37.

References:

The standard works of the Church.
The history of the Church (any edition).

Objective:

To see the Scriptures as inspired documents, filled with advice and counsel for youth.

Methodology:

Inasmuch as this lesson is of necessity, somewhat fragmentary, supplementary reports should be undertaken by special students (see double asterisks below). Otherwise, the questions may be used as the basis for a socialized recitation.

*1. What are the purposes of the Scriptures?

2. How important should they be in our lives?

*3. Illustrating the above, have a student report the incidents recorded in I Nephi: 3rd and 4th chapters and III Nephi, 23rd chapter.

*4. How should we record the word of our present prophets, seers, and revelators?

*5. What is the *Bible*? How did we get it? What does it contain?

*6. What is the *Book of Mormon*? How did we get it? What does it contain?

*7. What is the *Doctrine and Covenants*? How did we get it? What does it contain?

*8. What is the *Pearl of Great Price*? How did we get it? What does it contain?

9. Tell something of the official publications of the Church of Jesus Christ of Latter-day Saints.

10. A Project: Prepare a Visual Exhibit for the chapel vestibule of our Scriptures and official publications. See how many rare books can be brought in.

Enrichment Material:

No. 41. Joseph Smith's First Prayer.
No. 49. Lord, We Ask Thee, Ere We Part.

No. 95. Prayer is the Soul's Sincere Desire.

YOUR DOUBTS

Lesson 38. For November 26, 1939

Problem:

How Shall I Meet My Doubts?

Text:

Lesson Quarterly, Lesson 38.

References:

Lowell L. Bennion, *What About Religion?* (Y. W. M. I. A. Handbook), Part III (meets specific doubts).

Joseph F. Smith, *Gospel Doctrine*, Chap. I.
John T. Wahlquist, *Teaching as the Direction of Activities*, Chapter XVIII (Adoles-

cence and Religion)—for the teacher, to assist him in meeting adolescent doubts.

Objective:

To lead Latter-day Saint youth to take their doubts to the Lord in prayer and to avoid vain speculation on religious mysteries.

Methodology:

A discussion of the lesson may preface a consideration of specific doubts, or disturbing thoughts about religion. Dr. Lowell L. Bennion lists and attempts to meet several of these (in the manual cited): Is there a God? Why do the faithful suffer? Why do sinners apparently escape punishment? etc. Many of these may be used.

The questions below serve to review the Lesson Quarterly:

1. Did Joseph Smith doubt? What? How did he solve his problem?
2. Is doubting sinful? May our method of dealing with doubts border on sinfulness?

3. Do you doubt the divinity of the *Book of Mormon*? How can this doubt be met?

4. Will this approach be serviceable in dealing with other doubts?

*5. How may the truth be "known?" (See excerpt from President Joseph F. Smith.)

*6. What are vain speculations? Why should they be avoided?

*7. What is false doctrine? How may we recognize it? Who teaches it? (See the excerpt from President Smith.)

*Will make excellent special reports.

Enrichment Material:

1. Poetry:

See any anthology.

See Keith Wahlquist, *A Father's Prayer* (*Instructor* for January, 1937, p. 44).

2. Songs:

No. 287 How Gentle God's Command.

No. 264 What Shall the Harvest Be?

No. 207 Have I Done Any Good?



My Prayer

By Christie Lund

I do not pray for wealth's brief happiness,
That comes and passes as the transient dew;
I do not pray for grandeur to impress
Less fortunates, I seek but to pursue
My way in peace; A grateful heart that knows
That whatsoever is, is best for me
Since good is in all things. The storm that blows,
The things that seem amiss will be good
For I shall will it so. The God in me
Shall still the storm, bring comfort and content;
And I shall go my way with eyes to see
That in whatever comes some good is sent.

NEW TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee; M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

CONCERT RECITATION FOR NOVEMBER (John 10:16)

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

SUGGESTIONS FOR TWO-AND-ONE- HALF-MINUTE TALKS

1. A Modern Miracle.
2. Victory, not Defeat.
3. Was Christ Actually Resurrected?

LESSONS FOR NOVEMBER

THE MEANING OF MIRACLES

Lesson 35. For November 5, 1939

Objective:

To show that all miracles, both in the time of Christ, and in latter days, are based upon the operation of natural laws that are beyond human understanding at the time the miracles are performed.

Text:

The Quarterly, Lesson 35.

Supplementary References:

Weed, *A Life of Christ for the Young*, chapters 15, 19, 21, 22, 24, and others; Dummelow, *One Volume Bible Commentary*, p. 669; p. 1037, paragraphs 14-16; Talmage, *Articles of Faith*, Lecture 12, "Spiritual Gifts"; Tanner, *The New Testament Speaks*, pp. 108-10.

Suggested Outline:

- I. How did Jesus perform miracles?
 - a. How did the scribes explain His miracles?
 - b. Did He violate natural laws?
 - c. What was the power that He used?
 - d. Was anything required of those whom He helped?
- II. Why did Jesus perform miracles?
 - a. Was it His purpose to win followers?
 - b. Did He hope to gain power over His enemies?
 - c. What was His attitude toward the

people in whose behalf He performed the miracles?

III. How are miracles performed in these latter days?

- a. What power must we have?
- b. Is anything besides this power necessary?
- c. If it is possible for us to perform miracles, why should we bother to study science and the laws of nature?
- d. Under what circumstances may we ask for power to perform miracles?

Suggestions for Teaching:

The study of miracles must be handled carefully or it may do more harm than good. Many excellent people turn away from anything that even borders on the miraculous. They are not to be blamed, either, for they have probably grown up with the idea that miracles would be violations of the laws of the Universe, and that therefore they simply cannot be performed; they are things of the imagination.

Many years ago, when the newspapers first printed the story of Marconi's wireless telegraph, a man who was "wise in his own conceit," as the Bible says, gave his idea of the marvelous invention. The explanation ran somewhat like this:

"They get upon a high place and make a loud noise. Over on another high place, ten or fifteen miles away, they have a kind of hollow thing that catches the sound. But I don't think it will work. On the ocean there won't be any high places, and if the wind happens to be wrong, the sound won't carry in the right direction."

Supplementary Material:

1. There are people who believe that because miracles have been performed through divine power, we need only to rely on God for all the help that we need. But Joseph Smith tells us, "The glory of God is intelligence," and he urges us to gain all the knowledge, scientific and spiritual, that we can. Furthermore, self-reliance has always been considered one of the most important virtues. Should we not, therefore, study diligently that we may know the laws of God and the workings of all nature? Then we shall be in a position to accomplish much without asking for miraculous help.

2. Many of us, when our requests for help are not immediately granted, lose faith—if we ever really had any. We think that there is no God; or if there is one, He is not just. Albert Payson Terhune, in his book called *The Son of God*, Chapter II, says that all prayers are answered—some with "Yes" and some with "No." For instance, when the four-year-old child prays to his mother for the little bottle in the medicine closet, the one with the funny white cross under a funny man's head, the prayer is answered with "No." Then the child throws himself on the floor and screams.

3. In times of suffering, poverty, and other forms of distress, we have the right to call upon the Lord for His divine help. No doubt there are in every New Testament class some pupils who can relate manifestations of miraculous power, and they should be encouraged to do so. However, many of us fail to receive the help we so earnestly desire. Why is this? There may be several reasons. First, do we really have faith—the faith that "moveth mountains"? Do we ask in a half-hearted way, feeling all the time that we might just as well save our breath? Next, are we really asking for the thing that is best? Maybe we do not understand the purposes of the Lord. Remember, Jesus ended His prayer in the Garden with these words: "Nevertheless, not as I will, but as thou wilt."

Activity Projects:

1. Talk for three minutes on this subject: "Why Jesus Performed Miracles." (Show that His purpose was to bring relief from suffering and distress or to bring joy and happiness to His loved ones.)

2. Tell how we can perform miracles. (Through the power of the priesthood we can enjoy the miraculous gifts Jesus promised to his followers. We must remember, though, that miracles are not performed unless there is real need for them.)

3. Interview two or three people in your neighborhood and obtain from them incidents of miraculous manifestations.

AN ATONING SACRIFICE

Lesson 36. For November 12, 1939

Objective:

To impress upon our pupils this great truth: Jesus' death on the cross made possible the salvation of all mankind.

Text:

The Quarterly, Lesson 36.

Supplementary References:

Dummelow, *The One Volume Bible Commentary*, p. 691, paragraphs 15-21; pp. 918-9, vv. 19-23; p. 777, v. 29; Talmage, *Articles of Faith*, Lecture 4, including the Notes; *Jesus, the Christ*, pp. 363, 372, 381, 502, 518, and 586.

Suggested Outline:

- I. Was it necessary for Jesus to die?
 - a. What was the result of Adam's sin?
 - b. How could that sin be satisfied?
 - c. When was Jesus selected as the One to give up His life?
 - d. What kind of kingdom did His followers suppose that He would set up?
 - e. What kind did He establish?
 - f. What four important facts did Jesus teach concerning His death?
- II. What other evidence have we that Christ's death was essential to our salvation?
 - a. What did the Nephite prophets teach regarding the importance of and the necessity for His death?
 - b. What did Jesus say to the Prophet Joseph Smith about this matter?
- III. Of what significance is the sacrifice of Jesus to each one of us?
 - a. Have we any responsibility in the matter of our own salvation?
 - b. Have we any responsibility regarding the salvation of others?

Suggestions for Teaching:

This is a difficult lesson because, as Elder Talmage points out, it is very hard for our human minds to comprehend the way in which the sacrifice of one man, Jesus, could atone for the sin of Adam and make it possible for all to regain the presence of the Father. As with the subject of the preceding lesson, much discussion on just how the crucifixion operates to save us would likely be of little value, since we do not know a great deal about it. However, we can show that even in the council in heaven, before the world was created, it was planned that Christ's death on Calvary was to be the great climax of His work of redemption. We can also show that He and His prophets throughout the ages have taught that His death did break the bands of death, both spiritual and physical, brought into the world with the sin of Adam. That is the important fact for us—not how or why.

The fact should be emphasized that though Jesus made salvation possible, it is the responsibility of each individual to achieve his own salvation. Also, self-denial, sacrifice, and service are the cornerstones upon which the Kingdom of God is built.

If the teacher needs any help in clarifying his own point of view, he should by all means read Elder Talmage's lecture referred to above. The material should be adapted to the age level of the group.

Supplementary Material:

From the time of Adam and Eve to the coming of Jesus, sacrifices were offered. The following interesting material is taken from a Bible dictionary:

"All sacrifices of the Old Testament had two aspects:

"1. On God's part they were (a) means of instruction: the external holiness required by the ceremonial law represented the spiritual holiness required by God in His worshippers; (b) Occasions of blessings.

"(c) On man's part they were a thankful acknowledgment of dependence on God, and a confession of sin."

2. A study of the ministry of Jesus will show that He devoted His time and His efforts to the good of others. He healed the sick, fed the hungry, restored the dead to life again, and preached His Gospel of inspiration, courage, hope, and faith to the poor, the humble, and those who groped in darkness. There is no record of any miracle performed in His own behalf, though He had neither home nor wealth. One of the greatest tributes paid Him was that He "went about doing good." (Acts 10:38)

3. Here is a well-known, modern proverb: "We grow only as we give." Its truth is illustrated in the lives of Andrew Carnegie, Abraham Lincoln, Elbert Hubbard, Edward Filene, and countless others. Their success is measured by the service they render, not by what they accumulate. This point is interesting: Such men usually acquire what they need of worldly goods, too.

Activity Projects:

1. Make a short classroom talk on one of these subjects:
 - a. Jesus Made Salvation Possible.
 - b. Winning Salvation Is Our Own Responsibility.
(These two talks should be given in the order listed, for the second is the logical development of the first.)
 - c. The Mark of the True Disciple.
(Show that the rendering of true service marks the follower of Christ. This talk could well be based on Matthew 16:24-5.)
2. Bring to class a poem or picture that pays tribute to any kind of unselfish service.
3. From history, literature, or your own observation, give an example of unselfish service.

THE PLACE CALLED PARADISE

Lesson 37. For November 19, 1939

Objective:

To show that even the countless millions who died without hearing the Gospel of Christ shall have full opportunity to accept or to reject the Plan of Salvation.

Text:

The Quarterly, Lesson 37.

Supplementary References:

Talmage, *Jesus, the Christ*, Chapter 36, and the Notes; Dummelow, *The One Volume Bible Commentary*, pp. 719-20, vv. 1-18; Tanner, *New Testament Studies*, Chapters 78-80; *The New Testament Speaks*, Chapters 77, 78.

Suggested Outline:

- I. Was Jesus literally resurrected?
 - a. Had He Himself previously said anything about His rising from the tomb?
 - b. Who saw Him, after He was crucified and placed in the tomb?
 - c. What proof have we that His body, as well as His spirit, was resurrected?
- II. Where did Jesus' spirit go while His body lay in the tomb?
 - a. What did He say to the thief, while on the cross?
 - b. Did Jesus, at any time, say anything to indicate that He would preach to the spirits of those who were dead?
 - c. Who else has told us of the spirit world and of the work that is to be done there?
- III. What can we do to help in bringing salvation to those who died without a full knowledge of the Gospel?

Suggestions for Teaching:

The last paragraph in Chapter 36 of *Jesus, the Christ* tells us that just a very small minority of all those who have lived on this earth have heard the Plan of Salvation. It is unthinkable that only this relatively small number of the children of God are to be saved through the atonement of Jesus. The teachings of our Church on this subject are really very beautiful, for they show that it is possible for every soul, even though born in primitive times or among heathen tribes, to hear and have full opportunity to accept or reject the Gospel.

But here is an important point: Only those who have accepted the true Gospel of Christ are in a position to minister to the countless dead whose spirits are awaiting the resurrection day. That means that we have an

opportunity to perform a Christlike service to those who have been less fortunate than we, and to the extent that we perform this service, we can become "Saviors on Mount Zion." (Teachers are urged to read, if possible, *The Return to Religion*, by Henry C. Link, for some excellent ideas on the rewards that come to those who render service to others. A summary of this book was printed in the Reader's Digest of June, 1936.)

Supplementary Material:

1. J. Patterson-Smyth gives us the resurrection story as though John, as an old man, were telling it in the first person to his followers in Ephesus. (See *A People's Life of Christ*, Patterson-Smyth.)

2. It is very interesting to note that there is developing among the young people of the Church a remarkable interest in Temple work for the dead. In great numbers they are taking advantage of opportunities to do the required work for their ancestors, as well as to receive their own endowments. Many hundreds of Primary, Seminary, Sunday School, and M. I. A. workers, from Utah, Idaho, Wyoming, Colorado, and Nevada, come every year to the Salt Lake Temple. Undoubtedly the other temples of the Church can report similar activity.

Activity Projects:

1. Talk briefly on one of these topics:
 - a. The Gospel Plan Is for Everybody. (The Plan of Salvation includes all mankind, but it must be earned by actual work, for it cannot be handed to anyone as a gift.)
 - b. We, Too, Can Serve. (There is an obligation upon every one of us to take an active part in the redemption of mankind, both among the living and among the dead.)
 - c. "If a Man Die, Shall He Live Again?" (This question has puzzled mankind throughout the ages. The sure answer is based upon the death and resurrection of Christ. See Job 14: 14 for further information on this subject.)
2. Bring to class your "Book of Remembrance."
3. If you live near one of our temples, plan a class excursion, under the leadership of your ward Genealogical Committee.

"OTHER SHEEP"

Lesson 38. For November 26, 1939

Objective:

To show that the Gospel of Christ is for everyone who will prove himself worthy of it.

Text:

The Quarterly, Lesson 38.

Supplementary References:

Talmage, *Jesus, the Christ*, pp. 100-02; 49-52; 419; 422, Note 7; 721-738; *Articles of Faith*, pp. 332-39.

Suggested Outline:

- I. For whom is the Gospel plan intended?
 - a. Who are the children of God?
 - b. Why was the Gospel preached first to the Jews?
 - c. Why was it taken from them?
 - d. How did Peter learn that the Gospel was for the Gentiles?
 - e. What does the Bible say about "other sheep"?
 - f. Did the Nephites know of Jesus before His appearance to them?
 - g. What work did He do among them?
 - h. Did He refer to still other sheep of His fold?
 - i. Is anyone, living or dead, forgotten in the plan of salvation?
- II. What can we do to help in the work of redemption?
 - a. Has the Gospel been preached to all peoples?
 - b. Who are authorized to carry on this work?
 - c. What can we do now that will best prepare us to take part in the work?

Suggestions for Teaching:

Part of this lesson concerns a strictly Latter-day Saint interpretation of this verse: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) There are few references on this subject, but the writings of Elder Talmage, referred to above, are very important.

In this lesson there are a number of points, in addition to the one suggested as an objective, deserving special emphasis. For instance, there is a powerful lesson for us in the fact that the Gospel was offered to the Jews, but because they proved themselves unworthy of it at that time, it was taken from them. It has already been pointed out that we can help in bringing the Gospel to the spirits in prison and in Paradise. In this lesson the fact should be stressed that the preaching of the Gospel to the living, both at home and abroad, who have not yet heard or understood the Plan of Salvation, is not yet completely accomplished, and we have the privilege and the duty of assisting in that important work.

Supplementary Material:

1. Long ago, each tribe had its own god, who was supposed to help in time of trouble and in frequent fighting against other tribes. Moses taught the children of Israel that there is only one God, the Creator of all things. However, the Israelites had great difficulty in understanding this truth. Even the prophet Jonah, many generations later, when he was assigned an unpleasant and important mission to the wicked city of Nineveh, thought that if he got into a ship and sailed away to Tarshish, he could "escape from the presence of the Lord."

2. The Gospel came first to the house of Jacob. That was a very great privilege, a great opportunity, and a great responsibility. But the chosen people rejected Christ and His message, and thus lost the blessings they might have had.

There is a special lesson in this for Latter-day Saints. What is it?

3. Very soon after the discovery of America, Catholic priests came to convert the Indians to Christianity. They were amazed to find, particularly in Peru and Mexico, unmistakable traces of Christian beliefs and ceremonies. For instance, the partaking of bread and wine as a religious rite was common. All early writers who left records of their observations remarked on this evidence of Christianity, but a peculiar thing is that most of them explain the situation by saying that the devil had introduced a counterfeit form of Christianity in order to deceive the

people. A few of the writers, however, held the theory that Christian apostles had brought the Gospel to the Western Hemisphere.

Activity Projects:

1. Deliver a three-minute talk on one of these topics:

- a. The Good Shepherd.

(Show that He is not satisfied in bringing part of God's children into the fold, but He will bring them all in, if they will follow His plan.)

- b. "Rejected by His Own."

(Because the Jews rejected the Messiah and refused to live according to His plan, they were rejected by Him, and the Gospel was given to the Gentiles.)

- c. Let Us Keep the Gospel!

(Any individual who rejects Jesus and fails to live according to His plan will certainly be rejected, as were the Jews of old. On the other hand, if we truly follow in the footsteps of our Savior, the Gospel will never be taken from us.)

2. Find and tell to the class the legend about a white god who was to come again to the Indians of South and Central America. (Any history book that deals with the conquests of the Spaniards will likely give the information you desire.)



L. D. S. SUNDAY SCHOOL OF BUTTE, MONTANA

Superintendency: Clarence Rowe, H. M. Gittins, G. Shaffer; Secretary, Eugene Stewart
Three branch Sunday Schools—Anaconda, Butte, and Dillon have completed their Teacher Training Work, and certificates for each qualified teacher have been issued.

OLD TESTAMENT



Course A—For Deacons and Other Boys and Girls, 14, 15 and 16 Years of Age.

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe and Wallace F. Bennett

CONCERT RECITATION FOR NOVEMBER

Daniel 1:17

And as for these four children, God
gave them knowledge and skill in all
learning and wisdom.

LESSONS FOR NOVEMBER

Note: In this month we have four lessons. While they are all biographical, there is nothing, except that fact, to tie them together. Two of the three prophets considered here are prophets of warning. They are Isaiah and Jeremiah. These came to the Israelites to tell them of impending danger from international causes and of the way in which this danger might be avoided. The other two lessons are about Daniel. In the first of these we have an example of a youth who lived up to the ideals which he had been taught; in the second, we see the result of these ideals in superior wisdom.

Perhaps the teacher, by knowing this, may be able to co-ordinate better the month's work.

ISAIAH: THE PROPHET PRINCE

Lesson 35. For November 5, 1939

Problem:

How can we learn that, in every hour of trouble as well as of joy, we should put our trust in God?

References:

For the setting, read chapters 18 and 19 of II Kings. These chapters also give the material for the third section of the Quarterly. The teacher will find something, also, in Hurlbut's *Story of the Bible*, beginning on page 399. See, too, chapter XXXIII of *Children of the Promise*, by Evans.

Objective:

Primary—*In time of great trouble, God is our sure refuge—or*

Secondary—*The might of Assyria was powerless to match the might of God.*

Outline of Material:

I. Meaning of the word "prophet".

Page 398

a. To see things to come.

b. To see *into* things.

II. The prophet's work.

a. When there is to be warning.

b. When there is to be direction.

III. Isaiah the Prophet.

a. Meaning of the name.

b. His call.

c. Mission of the prophet.

d. Words concerning Christ.

Enrichment Material:

Elijah and Elisha were prophets who arose in Israel after the Division of the Kingdom. They belonged among the Ten Tribes, and taught in Samaria and its environs. Jonah was an independent prophet, and what he did belongs to all Hebrew History. Isaiah, on the contrary, arose in the Kingdom of Judah. So it is necessary to keep these three points in mind, in order to teach this lesson properly.

Moreover, Elijah and Elisha were local prophets. That is, their message was to certain well known persons. This is not altogether true of Isaiah. He knew international relations. If he were a political officer, he might be designated as Secretary of Foreign Affairs. All his active life he sought to instruct the king in Jerusalem how to steer the ship of State so as to avoid the rocks. From one point of view Isaiah might be called a World Prophet. He talked about events in the future that were to concern very deeply all mankind from then on. The central thought of his teachings was the Christ that was to come.

JEREMIAH IN A MIRE DUNGEON

Lesson 36. For November 12, 1939

Problem:

How can we learn to act so that others will have confidence in our integrity?

References:

Jeremiah, chapters 37 and 38; *Through the Bible*, Wilson, pp. 551-54; Hurlbut's *Story of the Bible*, pp. 445-50.

Objective:

If we hold fast to the Truth, men will eventually have confidence in our integrity.

Outline of Material:

- I. Introductory—Lesson approach.
 - a. Group psychology.
 - b. Courses open on being criticized.
- II. The situation with Jeremiah.
 - a. Time, place, conditions.
 - b. Reason for persecuting the prophet.
 - c. The prophet's attitude.
- III. Jeremiah's message:
 - a. The king's concern.
 - b. Warning and prophecy.
 - c. Consequences of disobedience.

Lesson Enrichment:

This lesson on the fall of Jerusalem is closely connected with our *Book of Mormon*. Lehi was a contemporary of Jeremiah. Lehi's name does not appear anywhere in the biblical account, but this prophet, a minor figure among the Hebrew prophets, was in Jerusalem just before the fall of that town and the taking of its inhabitants, including the king, captives to Jerusalem.

It might be well for you to assign this topic specially to one of your pupils. The following references will give him (or her) the necessary information: I Nephi 1:4; 2:18; II Nephi 1:1-5.

That is not the only connection, however, between the *Book of Mormon* and the subject of this lesson. For at the time when Zedekiah, the king, was taken captive and his sons were mistreated, one of these sons, with some followers, crossed the seas to America, as we now call it. His name was Mulek. Read the book of Omni, in the early part of the *Book of Mormon*.

Jeremiah was a great prophet. Timid by nature, yet he had splendid moral courage. He did whatever was expected of him, no matter what the consequences. Moreover, he was utterly without selfishness, a model of a man with a message from God. Besides, he came at a most serious time in the history of this branch of Israel. Jerusalem might have been saved if her inhabitants had repented and changed their ways.

DANIEL: THE YOUTH WHO PASSED THE KING'S EXAMINATION**Lesson 37. For November 19, 1939****Problem:**

How can we reach the stage where we shall be able to adhere strictly to the laws of health?

References:

Daniel, the first two chapters; *Through the Bible*, Wilson, pp. 362-64; *Story of the Bible*, Hurlbut, pp. 454-58; *Children of the Promise*, Evans, pp. 201-5.

Objective:

Strict obedience to the laws of health brings one to a high physical and mental plane of living.

Outline of Material:

- I. The Jews in Babylon.
 - a. Foolishness of the king.
 - b. The king's fate.
 - c. Fate of his sons (all but Mulek).
- II. Daniel in Babylon.
 - a. His early training.
 - b. In the king's household.
 - c. His plea for his own way of life.
 - d. Result of his diet.

Lesson Enrichment:

Here is an excellent opportunity to teach an important set of ideas on health. What are the things we should guard against nowadays? The use of (1) tobacco, (2) liquor of every variety, (3) tea and coffee, (4) excessive amounts of flesh. What are the things we should eat? Fresh vegetables and fruits and meat, "sparingly". The reason why we should not use certain things and use certain other things is that we shall be healthy in body and mind.

The class should know that, in order to compete with others in their generation, they must conserve their powers. If they are in positions of trust, and the higher the trust the more important it is, their boss will catch up with them if they use nicotine and alcohol.

Besides, Latter-day Saints are not *supposed* to do certain things forbidden by their religion, are *supposed* to do certain things required by that faith. People hold us to our own, not their, standards of living.

Make your lesson practical.

DANIEL: INTERPRETER OF DREAMS**Lesson 38. For November 26, 1939****Problem:**

How can we live so as to receive the inspiration from God necessary to help others?

References:

Daniel, chapters 3, 4, and 5; *Through the Bible*, Wilson, pp. 364-67; *Story of the Bible*, Hurlbut, pp. 459-68.

Objective:

If we live properly, God may speak to others through us and give us personal guidance.

Outline of Material:

- I. The Dream.
 - a. The dream forgotten.

(Turn to page 411)

CHURCH HISTORY

For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols, Ruth Wheelon and Gordon B. Hinckley

CONCERT RECITATION FOR NOVEMBER

We believe the Bible to be the Word of God as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

LESSONS FOR NOVEMBER

THE HOLY BIBLE

Lesson 39. For November 5, 1939

Objective:

To give an appreciation of the Bible and our attitude as a Church toward it.

References:

Any discussion of our eighth Article of Faith; J. Patterson Smythe, *How We Got Our Bible*; *Bible Dictionary*, in the back of many Bibles. See "Bible"; Any good encyclopedia.

Suggestions:

Supervised Study:

What is the Bible? How did it come to us? Of what value is it? These questions on the board will be helpful to the class in crystallizing their thoughts while reading.

Activity:

Ask the class to bring Bibles with them to Sunday School. Recite the first part of the eighth Article of Faith. Review the story of how the Bible came to us. Any public library will likely have books giving information on this. If none are available, the material in the Quarterly may be found sufficient. Show how translation is done and illustrate; if possible, show how easily errors might have been made in the translation of the Bible. You might ask someone to translate a paragraph of English into another language, and then have someone else translate it back into English. Let the class become acquainted with the Bible to the extent that the time will allow. Various members may be asked the week before to come prepared to read brief passages illustrative of the various forms of literature and teaching in the Bible. The following ideas are suggestive: Wis-

dom: Proverbs 15:1; Poetry, the 23rd Psalm; Biography, the story of Joseph; Prophecy, Isaiah 2:2, 3; Law, Exodus 20; Love and devotion, the story of Ruth; Loyalty, Esther; and most important of all, the story of the Savior. With careful preparation and help from the teacher this may be made an interesting exercise. Many more types than those listed above may be used.

Application:

Let each student read a little each day during the coming week in some book of the Bible. The teacher may be helpful in suggesting the book to be read.

THE BOOK OF MORMON

Lesson 40. For November 12, 1939

Objective:

To give an appreciation of the Book of Mormon and an understanding of our belief concerning it.

References:

The Book of Mormon; Any work dealing with the eighth Article of Faith, Evans, *Joseph Smith: An American Prophet*, pp. 46-49.

Suggestions:

Supervised Study:

The following questions on the board will prove helpful: What is the Book of Mormon? What relation does it have to the Bible? How did it come to us? Why should we read it?

Activity:

Sing, "An Angel from on High." Present the questions given above, letting members of the class briefly discuss them. Bring the four standard works of the Church to the class, and show their relation to each other and point out the distinguished position they occupy in relation to other Church books. These four are accepted by the Church and are binding upon the Church as foundations and authority for our doctrines. Discuss the importance of the Book of Mormon to the Church, and show what it does for us. Point out the marvelous missionary work done by

the Book. The Evans reference given above contains good material on this. Brigham Young, Parley and Orson Pratt, Willard Richards and many other early leaders were largely influenced to join the Church through reading the *Book of Mormon*. This same thing is going on today. Make an effort to find someone in your ward or branch who has a good story of the effect of the *Book of Mormon* on his life. Invite him to class to give it. It is surprising how many people there are right in our midst. A returned missionary may be able to tell of a number of such cases. Show the class the construction and contents of the *Book of Mormon*. Let them become acquainted with the story of the Savior found in this scripture, and let them compare it with the story found in the New Testament. Jesus' teachings similar to the Sermon on the Mount are found in III Nephi 12:3-12; healing the sick 17:7-10; blessing the little children 17:11-25.

Application:

Let each student determine to read from the *Book of Mormon* the story of the Savior's visit among the Nephites. It is found in Third Nephi, chapters 11 to 18 inclusive. It may take a week or two, but will be well worth the effort.

SALVATION FOR THE DEAD

Lesson 41. For November 19, 1939

Objective:

To give an understanding of the principle of salvation for the dead.

References:

Any book dealing with the general beliefs and doctrines of the Church will have helpful discussions of this topic. For a brief presentation see, Merrill, *Some Fundamentals of Mormonism*, pp 33-37.

Suggestions:

Supervised Study:

"Are those who have died without ever hearing of the gospel unable to enjoy its blessings?" This question, on the board before the class begins to read, will provoke thought leading to the objective.

Activity:

This lesson deals with a rather abstract and philosophical principle. Special efforts should be made to vitalize. It is suggested that you invite someone to bring a "Book of Remembrance" to the class. Let him name,

and if possible show photographs of a number of his forebears who never heard of the gospel. If a "Book of Remembrance" is not available, you may be able to secure the names of some of your ancestors who did not hear the gospel. Let each child secure the names of two or more of his ancestors. The question may then be raised as to how they may be able to secure the blessings of salvation. Work may have been done for them. Show the reasonableness of vicarious work. Anyone who does something in behalf of someone else does vicarious work. A vote cast by proxy constitutes a vicarious act, and this goes on all the time right about us. Isn't it just as reasonable to believe that baptism by a living proxy, when exercised under proper conditions, is effective? Emphasize the justice of our Heavenly Father. All men, living or dead, through missionary work in this life or in the spirit world, may become heirs to the blessings of the gospel. However, the necessity for taking advantage of the saving ordinances of the gospel *now* should be stressed. Vicarious work is a work of love, into which many people put tremendous effort. Perhaps you can get someone to tell of the amount of temple work he has done.

Application:

Let each member of the class resolve to live worthy of some day entering the temple, there to engage in a work of love for the blessing of those who were not privileged to accept the gospel in this life.

SOMETHING FOR EVERYONE TO DO

Lesson 42. For November 26, 1939

Objective:

To point out the unique manner in which our Church provides activity for all, and the value of that activity to the individual.

References:

Prepared material on this subject is rather limited. A little may be found in *A Short History of the Church*, pp. 217, 218. The situation is so obvious all about us that we are apt to lose sight of this unique system of activity in our Church.

Suggestions:

Supervised Study:

"In what way does our Church provide activity for everyone?" "Of what value is this activity?" These questions on the board will help focus the student's attention to the objective of the lesson.

Activity:

Sing "Put Your Shoulder to the Wheel." Invite some ward or stake officer to tell the class of all the offices of one kind or another he may have held during his life. It is surprising how many different teacher and officer posts an active member of the Church fills. Show that opportunity for Church activity is given all ages. If possible, determine how many are required to fill all of the offices and teaching positions in your ward or branch. List on the board all of the various contacts with the Church that the ordinary Church member has. Ask one of the students to

come prepared to tell of all of the contacts his family has with the Church. Discuss ways and means whereby the Sunday School activities of the class may be increased. Point out the fact that opportunity to participate in Church activities is a blessing to be sought after and taken advantage of, and not something to be shunned.

Application:

Let each student resolve to prepare himself for future responsibility in the Church by filling well the little responsibilities given him now.

OBEDIENCE AND ORDER

By *Lula Greene Richards*

More than a hundred years ago the English poet, Alexander Pope, wrote in a sacred poem:

"Order is Heaven's first law—and this confessed
Some are, and must be, greater than the rest."

About forty, or it may be fifty, years ago now, President George Q. Cannon, who was then General Superintendent of the Sunday School Union Board of Utah, and Editor-in-Chief of the *Juvenile Instructor*, in an address to the Sunday School of the Twentieth Ward of Salt Lake City, made a statement differing in sentiment to that of the poet quoted above. Brother Cannon said: "Obedience is Heaven's first law—Order is the result of that law."

Sister Lula Greene Richards, who was at that time a member of the Sunday School Union Board, was at Sunday School and heard President Cannon's remarks. Soon afterwards she wrote for the children two poems on the subjects here treated, both of which poems Brother Cannon approved at the time. One was entitled "Obedience", the other "Order Rule".

Pope's couplet on order as above given, appearing in the *Instructor* for June, 1939, brings to memory the lesson here referred to—followed by the question, might it be helpful to younger students to have the two little poems mentioned, reproduced as follows?:

"O B E D I E N C E"

"Obedience is Heaven's first law,
Order is its result."
This is a lesson good to learn,
For child and for adult.
We children never should forget,
At books, at work or play,
That we, our parents kind and true,
Must cheerfully obey.
And next to them our teachers good
May our obedience claim,
In day school or in Sunday School,
Or Primary, the same.
Unless this first great law of Heaven
Is rightly understood,
All other lessons we may learn
May not work as they should.
To build a fine and splendid house
Would foolish be, and wrong,
If the foundations were not laid
Firm, suitable, and strong.
So with our minds, if we in youth
Would right foundations lay,
We must begin with this first law,
To hearken and obey.

O R D E R R U L E

Order is something so refined,
So beautiful and good,
By every one, both old and young,
It should be understood.
So happy its results, so great
The lesson which it teaches,
It saves time, temper, strength, and thought,
And often hasty speeches.
We little folks when we go home
From meeting, school, or play,
Should always put hats, mittens, coats,
And overshoes away.
Our pencils, papers, books, and slates
Should not be lying loose,
But always neatly kept in place
When they are not in use.
Then have "a place for everything,
And everything kept in it."
So anything we want to use
We'll find in half a minute.
If, while we are young, attention to
This order rule is given,
"Twill help us all our lives on earth,
And afterwards in Heaven.



PRIMARY



NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

LESSONS FOR NOVEMBER

A SERVANT HEALED

REVIEW ON LESSONS 32-35

Lesson 36. For November 12, 1939

For November 5, 1939

This review might well be directed through the use of the Quarterly and the pictures.

1. Find the part in your Quarterly that tells what Jesus said to Nicodemus. Read to us.

2. Someone tell the reason Nicodemus came to Jesus at night.

3. How can a person be born again?

4. Tell us how you felt when you were confirmed.

5. Why is our baptism a very important event in our life?

6. What made Jesus very angry at one time?

7. Describe what He saw and heard in the temple.

8. What have you done to help keep our meeting house and grounds more as Jesus would like to have them?

9. In this picture of the Good Shepherd, what tells you Jesus was kind to animals?

10. How do the sheep show their love for Him?

11. Why do you think He is carrying the lamb?

12. Where will He take them in the evening?

13. Where do our sheep herders today leave their sheep at night?

14. Did Jesus have real sheep of His own?

15. Who were His sheep?

16. Why do you always want to be in His fold?

17. Have you helped bring a straying lamb child) to safety?

18. Why would you like to have a picture like this for your own?

19. How do you feel when you look at it?

20. Look for this picture of the Good shepherd in other places:

a. In books.

b. Sometimes on large church windows.

We all love this picture.

21. Someone tell where Jesus was sitting when the woman of Samaria came to Him.

22. Why did the people tell Him to go home by a different road?

23. How long did He stay with the people of Samaria?

Text:

Luke 7:1-10; Matt. 8:5-13; Sunday School Lesson (Quarterly), No. 36.

References:

Hurlbut's *Story of the Bible*, pages 526-527.
Bible and Church History Stories, pages 70-74.

Objective:

Through faith in Christ we may be healed.

Outline of Lesson:

I. Setting of the Miracle.

II. The Captain.

a. His position.

b. His worthiness.

c. His love for his young servant boy.

d. His request of the elders of the Jews.

III. The Miracle.

a. Jesus' answer.

b. The message from the captain.

c. Jesus marvels at captain's faith.

d. Jesus heals the servant.

Method and Lesson Enrichment:

Memory Gem:

"As thou hast believed, so be it done unto thee."

Song:

"If You Have Faith," *Primary Kindergarten Songs*, Frances K. Taylor.

Pictures:

Standard Pictures, No. 51.

Point of Contact:

Has anyone ever been very sick in your home? What did your mother and father do? Did they send for the elders to administer to the sick person? If your mother sent you to your Bishop for the elders, how would you ask him? (Will you please send the elders to our home to administer to someone who is sick?) Would you like to hear the story of a very polite man who had a great deal of faith that Jesus could heal the sick?

Application:

Why did the Roman captain have very great faith? Did he have faith that Jesus can heal the sick at a great distance? Would Jesus heal us if we had as much faith as the Roman captain? Would He heal a little

Negro or Indian boy or girl? (It is of vital importance that the children are led to see the universality of Jesus' love and the boundless limits of His mission. He came as the Savior to all mankind, not to one race or section, creed or cult, but to the whole of the world if they would receive and have faith in Him.)

Directed Activities:

After the presentation of the lesson, pass the leaflets to the children and have them read until they can answer and fill in the blanks in the leaflets.

Lesson Facts:

After Jesus met the woman of Samaria, He went back home to Nazareth to try to teach the people there. But His own townsmen wouldn't listen to Him. They drove Him out of the city. Then He went down to a large city on the shore of the Sea of Galilee. There people from all countries lived. Jesus at once started to help them by teaching them and healing their sick. He was very successful. The people had great faith in Him and when they had sick among them they sent for Jesus to heal them.

One day a Roman centurion asked the elders to go to Jesus and ask Him to come and heal a young servant of his. A centurion commands a hundred soldiers. We call him a captain. The elders like our bishopric are at the head of a Jewish church. The captain was a good man. The elders loved him. Most Jews hated Romans. He probably thought Jesus was narrow and hating. This all makes clear why he asked the elders to bring Jesus.

When they asked Jesus to do it He gladly said, "I will come and heal him." Jesus knew His own power. As they were going along the street near the house they were met by other friends of the captain who asked Jesus not to trouble himself for the captain felt that he was unworthy to have Jesus come under his roof. He felt that if Jesus would just speak the word, the servant would be healed. As the captain had power over soldiers to command them, so he knew Jesus had power to command sickness to leave people and it would be so.

And Jesus did not go into the house. At the coming of these friends, He turned to the people and commended the captain. He said that He had never seen such great faith even among the Israelites. At that moment even though He was not at the sick bedside, Jesus healed the young servant.

Teachers who would like to use a parallel story will find a good one in John 4:46-54. Study carefully the story. Jesus was at Cana, probably twenty-five miles from Capernaum. The sick person was the son of a nobleman.

Jesus spoke the word that healed this boy while at a great distance. It is a wonderful miracle which shows that distance is no obstacle to the exercise of the healing power of God if only proper faith is exercised.

JESUS HEALS THE PARALYZED MAN

Lesson 37. For November 19, 1939

Text:

Mark 2:1-12; Luke 5:17-26; Sunday School Lessons (Quarterly), No. 37.

References:

Hurlbut's *Story of the Bible*, pp. 513, 515; Talmage, *Jesus, the Christ*; Tanner, *New Testament Studies*.

Objective:

Through faith in God we may be healed

Outline of Lesson:

- I. Jesus teaching the multitude.
 - a. At a house.
 - b. People inside and outside.
- II. The faith of the four friends.
 - a. Bringing the sick man on a stretcher.
 - b. Lowering him through the roof.
- III. Jesus rewards their faith.
 - a. First forgives him his sins.
 - b. Then tells him to walk.

Method and Lesson Enrichment:

Memory Gem:

"All they that had any sick brought them unto him; and He laid His hands on every-one of them and healed them."

Song:

"I do believe"; "Jesus, Our Loving Friend."

Pictures:

Standard Pictures, No. 72.

Pictures found in New Testament Primer.

Point of Contact:

What games do you like to play? Who plays with you? Do you know anyone who is not able to run and jump as you do? I am going to tell you a story of a man who could not walk.

Application:

How can we help sick children through our church? (Birthday pennies for Primary Hospital). It's a nice thing to be kind to sick people. We have learned when Jesus was on our earth that some kind-hearted people took care of those who were ill. What could we do this week for the little sick boy in our Sunday School? Have you any games, toys, or books we could lend him while he spends those many weary hours at home? Could you cover your storybooks and write your names on them and your

games and bring them to my house so we can take them to him before next Sunday? Wouldn't you like to call on him and stay for just a short time and tell him interesting things that have happened at home and at school?

Directed Activities:

"Gentlemen Gay," is a fine poem to be read to children at this season of the year.

"One, Two, Three," is another beautiful poem children love. It is very appropriate inasmuch as it deals with kindness and thoughtfulness toward crippled children.

Plans might be made for visiting a sick child or some elderly person who would appreciate a visit from children.

Lesson Facts:

Jesus had been away from "home" for some time out among the people of Galilee. When He returned everybody seemed anxious to see Him, hear Him, and receive His help. One day a great crowd came to a house where He was. It probably was Peter's house. The crowd thronged about Him, filling the house and standing outside. Jesus probably stood in the door from where He could teach them all.

While thus engaged, four men who had great faith in Jesus brought a palsied friend of theirs to be healed. A palsied person has lost control of his nerves. His muscles twitch and he loses control of himself so that he finally cannot use his limbs. He becomes paralyzed.

When the four friends because of the crowd, could not bring their friend directly in to Jesus, they made a hole through the roof by taking off the tiles. Then they lowered his litter through the opening by means of ropes. There was the paralyzed man on his bed, directly in front of Jesus. "And when He saw their faith, He said unto him, Man, thy sins are forgiven thee." This sounded terrible to the Pharisees and scribes. Jesus was forgiving sins. Only God, they thought, had the power to forgive sins. They did not know that Jesus was the Son of God.

Then Jesus asked them whether it was easier to say, "Thy sins be forgiven thee," or to say, "Rise up and walk." He had the right and the power to do both. Then He told the palsied man to arise and take up his bed and walk. No doubt to the people this was the harder of the two things. Any one can say, "Thy sins be forgiven thee," but only one of great faith can make a palsied man walk off carrying his mat under his arm as this man did. No wonder the people were amazed and said, "We have seen strange things today."

THE HEALING OF THE BLIND BEGGAR

Lesson 38. For November 26, 1939

Text:

John 9; Sunday School Lesson (Quarterly), No. 38.

References:

Hurlbut's *Story of the Bible*, pp. 564-567.
Bible and Church History Stories, pp. 65-69.

Objective:

Through faith in God we may be healed.

Outline of Lesson:

- I. Jesus meets the blind man.
 - a. His sad life.
 - b. The question of the disciples.
 - c. Jesus' answer.
- II. Jesus heals him.
 - a. How Jesus did it.
 - b. The man's faith and obedience.
 - c. The healing.
- III. What people thought of the miracle.
 - a. The people's surprise.
 - b. The Pharisee's criticism.
 - c. The parent's fear.
 - d. The blind man's testimony.

Method and Lesson Enrichment:

Memory Gem:

"I am the light of the world."

Song:

"Jesus Bids Us Shine"; "Shine On." *Deseret Sunday School Songs*.

Pictures:

Standard Pictures, No. 146.

Point of Contact:

Have you ever played "Blind Man's Buff"? How did you feel when you were blindfolded? Why were you glad to get the blind off your eyes? Can you imagine from that how it would feel to be blind and never see? Do you know someone who is blind? What can you do to bring some happiness into his life? (always talk to him). Everybody close his eyes tightly for a minute, now open them. Isn't it wonderful to be able to see? What would you like to be able to do for every blind person in the whole world? (Let them see again). What do you think Jesus would do when He had power to do everything? This is how it happened.

Application:

1. What do you think the blind man looked at first? Think of never seeing the sun, or trees or the faces of your parents and friends. This blind man was permitted to see two kinds of light. The light of the sun and the light of truth. The light of truth showed him that Jesus was the light of the world and what Jesus taught was true.

There are many people who can see well with both eyes, yet they are blind to truth.

A boy who steals is blind to truth.

Anyone who tells falsehoods is most certainly blind to truth.

We can help these people just as Jesus helped the man who was blind to the light of the sun.

1. We can forever be honest.
2. We can always tell the truth.
3. We can remind children who are truth blind that they can be cured, if they will try.

Directed Activities:

After the presentation of the lesson, pass the Quarterly to the children and have them read and fill in answers on the lesson.

Lesson Facts:

Once while Jesus was in Jerusalem to attend a great Jewish festival, He taught the people in the temple court saying, "I am the light of the world." This so angered the Jews that they tried to kill Him. He and His disciples were cast out of the city. As they

were walking along one of the narrow streets they met a poor blind beggar.

His disciples wondered why the man was born blind. They thought it came through somebody's sin, either his own or his parents'. But Jesus told them that it was not because of the man's sin or his parents' sin, but that the power of God might be shown in healing him.

Jesus anointed his eyes with clay. Then He told the man to wash in the pool of Siloam. This cistern was outside the walls of Jerusalem, a long way off. But the man showed his faith and obedience by doing what Jesus told him to do. And he was healed when he washed off the clay.

When he came back home the people could scarcely believe their eyes. Some thought it was the blind man. Others thought it was just somebody who looked like him. But the man knew that he was the same man. He told them just how Jesus had done it.

The Pharisees then asked him about it. He told them the story. It angered them, for mixing clay and putting it on a man's face and healing were all work. This must not be done on the Sabbath. But the man told them that the one who had done it was a prophet.

These Jews wouldn't believe that the man had received his sight till they heard his parents testify that their son was born blind. Even then the poor parents were so afraid of the Pharisees that they dared not say that Jesus was a prophet.

Because the man dared say that Jesus was a prophet, they cast him out of their church. Then he became a true follower of Jesus.

NO TIME TO LOSE



In Mexico there is a word to apply to the man or the woman who always puts off what should be done now.

That word is "manana," meaning "tomorrow".

But the word is equally applicable to those who have an opportunity, an opening, to do something positive, even though it is not deliberately put off. An opportunity will present itself "tomorrow." The opportunity may never come, however.

"Now is the day of salvation!"

Is there a boy or girl in your class or your school who can be helped? "Do it now." Tomorrow may be too late. He (or she) may be at the crossroads today.

Don't let it be said of you, "Manana."



KINDERGARTEN



OLD TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR NOVEMBER

SPECIAL REVIEW SUNDAY

Lesson 100. For November 5, 1939

This is the first Sunday in the special "Thank You" month. Today let us be especially thankful for those we know who have been kind. Review the stories learned last month about Elijah and Daniel. How helpful and kind they were! What beautiful lessons in faith, obedience and courage they have given us. To vary this review plan a pantomime dramatization of incidents in the stories about these two brave, good men.

Review the Gem for last month.

Memorize the following:

"The 'Thank You' day again is here,
Upon this day in every year
The thankful people, large and small
Praise God, the Father, all in all."

This will be the gem and Concert Recitation for this month.

Song Practice:

Choose one of the following songs to be taught this month.

"Thanksgiving Hymn", "We Thank Thee", *Kindergarten and Primary Songs*, Frances K. Taylor.

ELISHA BRINGS HAPPINESS TO A WIDOW

Lesson 101. For November 12, 1939

Text:

II Kings 4:1-8; *Life Lessons For Little Ones*, Second Year.

Objective:

Implicit faith with earnest work brings the blessings of Heaven.

Song:

"Obedience", *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a child. Class repeat.
However little we may be.

When we bow our heads to pray,
We always say, "We Thank Thee",
In the very nicest way.

Song Practice:

Continue to practice the song you began to teach last Sunday.

Rest Exercise:

Milk, fruit and vegetables are some of the good foods that make a Thanksgiving dinner. How does the farmer milk the cow, pick fruit and gather vegetables? Pretend to do these things.

Organization of Lesson Material:

- I. Elisha, One of God's Prophets.
 - a. Has many helpers.
 - b. One of his helpers dies.
- II. Elisha Counsels The Widow.
 - a. She follows his advice.
 1. borrows bottles from neighbor.
 2. She and her sons sell oil.
 - b. She pays her debt.
- III. The Widow's Gratitude Expressed.
 - a. Gives thanks to Elisha.
 - b. Shows gratitude to God by her faithful service.

Picture:

101—A Widow's Oil Multiplied.
From Kindergarten set of colored pictures.

Lesson Approach and Enrichment:

The Lesson Approach offered in our text for this lesson is a good one.

Lesson Story:

Elisha Brings Happiness To A Widow.

Lesson Enrichment:

How Elsie Gave Thanks

Elsie had learned a little verse that said:
"Thank You" day will soon be here.
But I'll say "Thank You" all the year."

It was just one week before Thanksgiving day. For a whole month she had counted the days and now there were only seven. On each one of these seven days Elsie gave thanks to some one who had helped to make her happy. This is how she did it. Thursday she went to the store for her mother.

The kind of thread that she wished to buy was in a box on a high shelf. The store man had to stand on a high stool to reach it. He did not seem happy about that. So much trouble for just a spool of thread. But when Elsie took the thread and said, "Thank you, Mr. Reed, good-day," he smiled and replied, "You're welcome, come again."

On Friday, Elsie went to the barber shop to have her hair cut. She liked to see herself in the mirror. She thought she grew prettier with each snip of the scissors. When she paid the barber what she owed she said, "I'm sure I look better now. Thank you."

When Saturday came and Elsie's mother tucked her into her snug, soft bed, the little girl put her arms around mother's neck and said, "Thank you for that nice warm bath mother dear, good night."

At Sunday School on Sunday morning Elsie quietly took her seat, and sang and prayed and listened attentively to the lesson. This was one way to say, "Thank you," to her teacher and the Sunday School Superintendent for this splendid Sunday School.

When Elsie's father went to his work on Monday morning, his little daughter walked with him to the street car. She carried his lunch pail. Wasn't that a nice way for little Elsie to say, "Thank you, father, for the many, many kindnesses you do for me?"

Tuesday afternoon Elsie went with her mother and father to grandmother's house in the country. They were going to spend two whole days there and have the Thanksgiving dinner with grandmother and Uncle Fred. When they arrived it was milking time. Uncle Fred was in the barn milking Bossie, the black and white cow. How Elsie did like to drink that fresh sweet milk that Bossy gave. And she was not afraid to pat her cheek while she said, "Thank you, dear old cow, for your good milk."

The first thing Elsie did on Wednesday morning, as soon as she was dressed was to run to the barnyard to see the big fat turkey that before night time would have no head. For he was to be eaten for dinner tomorrow. Elsie thought of how good he would taste and she threw him a whole handful of corn saying, "Thank you, fat turkey, for the good dinner you will give us tomorrow."

When at last the greatest of all days came and five heads were bowed at grandmother's table, Uncle Fred offered a Thanksgiving prayer to Our Father in heaven. No one heard Elsie whisper, "I Thank you." Yes, Heavenly Father heard.

Song:

"Can A Little Child Like Me", *Songs For Little People*, Danielson and Conant.

Prayer:

By a teacher.

A GREAT LADY IN SHUNEM HELPS ELISHA

Lesson 102. For November 19, 1939

Text:

II Kings 4:8-17; *Life Lessons For Little Ones*, Second Year.

Objective:

God Blesses Those Who Help His Servants.

Song:

"For This I Pray", *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

Repeat the gem given last Sunday preceeding the prayer.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Talk with the children about helpful deeds they may do for God's servants. When Bishop ——— called at David's house the other evening, David took his hat and put it upon the table. Wasn't that a helpful thing to do?

Make a rest exercise of the following suggestions:

Taking the caller's hat.

Bringing a chair.

Shaking hands with him.

Taking the playthings into another room to play.

Softly close the door.

Lesson Enrichment:

"The best thing a heart that is thankful can do

Is this: to make thankful some other heart too."

Review "How Elsie Gave Thanks."

Lesson Story:

A Great Lady In Shunem Helps Elisha.

Picture:

102. "Elisha's Home."

Special Activity:

Talk about the vegetable contribution which members of the class may make next Sunday, to a Thanksgiving basket for some one in need. Draw pictures today of the vegetables which may be brought to the

basket next Sunday, a potato, cabbage, carrot, a beet, a squash, a turnip, a parsnip, etc.

Song:

A Good-bye Song.

Prayer:

By the teacher.

NAAMAN AND THE LITTLE MAID FROM ISRAEL

Lesson 103. For November 26, 1939

Objective:

Implicit Faith, With Earnest Work, Brings The Blessings of Heaven.

Song:

"Song of Prayer", *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer

Example: Dear Father In Heaven we say, "I Thank You", not only on Thanksgiving Day, but all the time. Amen.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Some of the children may represent the servants of the people who help us every day. The post-man, the baker, the policeman, the grocer, the milk-man, the paper boy. Others of the children may go in pairs to each and say, "Thank You, Mr. milkman for your good milk." "Thank You, Mr. Policeman for your protecting care," etc.

Lesson Approach and Enrichment:

Let the children relate incidents which they have experienced of the power of faith.

Jerry saw the elders take his baby sister in their arms, anoint and bless her, when she was very ill of whooping cough. She was made well. A little girl's faith and Heavenly Father's power healed a man named Naaman.

Lesson Story:

Naaman and the Little Maid from Israel.

Picture:

103. A Captive Maid Helps Naaman."

The Lame Squirrel's Thanksgiving

A little gray squirrel was lame. He had a very sore foot. It was so hard for him to

limp about that the red squirrels and the brown squirrels and the little boys had gathered all the nuts before he could get any.

After a while Thanksgiving Day came. All the animals in the woods were cooking their dinners. While Mrs. Chipmunk was making her roly-poly chestnut pudding, she said to herself, "I wonder if little Lame Squirrel will have a Thanksgiving dinner, I think I shall carry him some."

So Mrs. Chipmunk took off her apron and filled her largest basket with every kind of nuts she had. Away she went to the squirrel's home. When she passed old Woodchuck's house, he put his head out of the window and called, "Where are you going when you should be at home cooking your Thanksgiving dinner, Mrs. Chipmunk?"

"Oh, I'm just taking a bit of Thanksgiving dinner over to Lame Squirrel," said good-hearted Mrs. Chipmunk.

"Hold on a minute, said old Woodchuck. "I am boiling turnips. I'll put one in your basket if there's room."

Mrs. Chipmunk said there was room and she started on again. When she met a rabbit, he gave her a beautiful cabbage leaf. When Mrs. Field Mouse put an ear of corn into her basket it was very heavy indeed, so heavy that she could not lift it. So Mrs. Field Mouse tied her tail to the handle of the basket and pulled and Mrs. Chipmunk went behind and pushed, and they very soon came to the lame squirrel's house.

What do you suppose Lame Squirrel was doing when they rapped on his door? He was sitting in his big rocking chair holding his poor lame foot to keep it from hurting so.

Mrs. Chipmunk emptied her market basket and set the table for him. Then she helped him over to the table and the little lame squirrel said, "Thank You," and ate and ate his Thanksgiving dinner.—(Adapted from Bailey's *Lame Squirrel's Thanksgiving*.)

Special Activity:

Today the basket the teacher provided is filled with vegetables brought by the children to be given to a needy person. If the weather permits let the class deliver the basket.

Song:

"We Thank Thee", *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By the teacher.

"Children are a heritage
of the Lord."—Psalms 103:3.



CRADLE ROLL



For Children under 4 Years of Age.

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR NOVEMBER

Textbook:

Cradle Roll Lessons, Louise M. Oglevee.

DAVID AND THE SHEEP

Lesson 5. For November 5, 1939

This is the "Thank You" month.
"The food we eat, the clothes we wear
Tell of the loving Father's care."

Song:

Any "Thank You" song or song of praise that has been sung during the year may be sung again and again during this special Thank You month.

Prayer:

Example: Our kind Father in Heaven, we thank Thee for being kind and loving to us. Amen.

Rest Exercise:

Choose one child to be the shepherd. The others may be the sheep, moving about the circle. When a sheep runs out of the circle, the shepherd will go after her to bring her back.

Lesson Story:

In these days of cool weather there will be coats and sweaters of wool worn by the children. Tell the children that the wool once grew upon a sheep's back. Show a picture of a sheep and say—

"Here is a white sheep,
And this is the way
The farmer cut off the wool one day.
The wool was spun
Into thread so fine,
And made into cloth for this coat of mine."—*Louise M. Oglevee.*

Tell the story "David and the Sheep".

Special Activity:

Today begin the making of a "Thank You Book". Heavy wrapping paper may be used for the pages. Bring colored pictures cut from magazines and let the children paste them on the pages. Today an animal picture, next Sunday a house with a mother and father, also, on the page. Another Sunday a flower or some good food, or some clothing, etc. On the last Sunday of the month the book may be taken home.

RUTH GATHERING GRAIN

Lesson 6. For November 12, 1939

Song:

Prayer:

"The food we eat, the clothes we wear,
Tell of the loving Father's care."
We thank Thee. Amen.

Rest Exercise:

With the use of pictures, show how the grain was cut in Bible days. Have the children imitate the teacher as she pretends to cut the wheat and then glean it as Ruth of old did.

Lesson Story:

Show some ripened wheat or an ear of corn. Tell the story of "Ruth Gathering Grain".

Special Activity:

Cut from magazine advertisements of cereals and flour, loaves of bread, rolls, cakes, bowls of breakfast foods, or any pictures of food made from grain. Let the children paste the pictures on a large piece of brown paper for a chart, to hang on the wall for the rest of the month.

Song:

Second verse of "Thanksgiving Hymn", *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By the teacher.

THE BREAD THAT CAME FROM HEAVEN

Lesson 7. For November 19, 1939

Song:

Thanksgiving Hymn, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

The "Thank You" day will soon be here.
But I'll say "Thank You" all the year.

Rest Exercise:

The children have watched mother make a cake or mix bread. Let them tell about

the process as well as they remember it. Then make a rest exercise out of one of these activities.

Lesson Approach and Story:

Since this is the Thanksgiving Month and these lessons are based on Heavenly Father's providing food and clothing for us, emphasize gratitude and the giving of thanks.

"For food and clothes
For home and friends
And everything His goodness sends
We thank thee, Heavenly Father."

Tell how He provides food during the summer that will keep us from being hungry in winter. Name some of the foods that mother puts into bottles for winter use.

Tell the story "The Bread That Came From Heaven".

Special Activity:

Cut and color fruits and vegetables—mount them in a paper basket and hang upon the wall under the grain chart.

Song:

Repeat the "Thanksgiving Hymn".

Prayer:

By the teacher.

MOSES GIVING WATER TO THIRSTY PEOPLE

Lesson 8. For November 26, 1939

Song:

Thanksgiving Hymn.

Prayer:

Dear Father in Heaven, Thanksgiving Day again is here, but we'll say "Thank You all the year". Amen.

Rest Exercise:

Next Thursday is "Thanksgiving Day" Of all that we are thankful for, we first say "Thank You" for home and father and mother. How can we help in the home to show we are grateful? Hang up our clothes, pick up the playthings, take a nice long nap, come in from play as soon as called. (Pretend to do these things.)

Lesson Story:

Talk of the fruit and vegetables and grains that will make for us a good Thanksgiving dinner. All summer these things grew in field and garden. Heavenly Father sent the rain to help them. Show pictures of children or animals drinking. How thankful we are for the rain and what it does for us. Tell the story of "Moses Giving Water To Thirsty People".

Special Activity:

The "Thank You" books will be finished today. Let the children turn the pages and tell their own stories about the pictures. Take the books home.

Song:

Thanksgiving Hymn.

Prayer:

By the teacher.



OLD TESTAMENT

(Continued from page 399)

- b. The wise men's lack of power.
- c. Daniel pleads for time.
- II. The interpretation by Daniel.
 - a. Prayer for divine wisdom.
 - b. The dream related.
 - c. Meaning of the dream.
- III. Results.
 - a. To the king.
 - b. To Daniel.

Enrichment Material:

1. Why could not the wise men tell the

king his dream? What was the real difference between Daniel and his companions, on the one hand, and these wise men, on the other hand?

2. What reason can you give for the king's not getting all this information direct instead of through the prophet?

3. Have we prophets today? If so, can you give instances of what they have told us by way of warning or of instruction? Why do we not get these direct instead of through them?



The Funny Bone

"The manner of jesting ought not to be extravagant or immoderate but refined and witty. There are, generally speaking, two sorts of jests: the one coarse, rude, vicious, indecent; the other refined, polite, clever, witty. The first is unfit for any gentlemen, the other, if well timed, is becoming the most dignified person."—Cicero.

All For Nothing

"Now, my son," said the conscientious father, "tell me why I punished you."
"That's it," blubbered the boy, indignantly. "First you pounded the life out of me and now you don't know what you done it for."

A Wise Kid

"Johnny, do you know that your mother has been looking for you?" asked the neighbor.

"Sure I do", replied Johnny, "that's the reason she can't find me."

Hopeless

He: "Be candid and tell me when you want me to go".

She: "It's a couple of hours too late for that."

He Knew Where It Was

"Are you in pain, my little man?" asked the kind old gentleman.

"No," answered the boy; "the pain's in me."

Sounds Reasonable

Professor (in history): "How was Alexander II of Russia killed?"

Freshman: "By a bomb."

Professor: "How do you account for that?"

Freshman: "It exploded".

One Guess Left

Teacher: "Tommy, use the word notwithstanding in a sentence."

Tommy: "Father wore his trousers out, but notwithstanding."

Safety First

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?"

"Because," says another paper, "that is the only safe place to stand."

In Danger

Smitty (taking his watch from under his pillow): "Quarter of eight and mother hasn't come to wake me yet. I shall certainly be late for school if she doesn't come soon."

A Long Shot

Ma: "You've been drinking. I smell it in your breath."

Pa: "Not a drop. I've been eating frog's legs. What you smell is the hops."

Wanted Too Much

Guest (calling to clerk at two o'clock in the morning): "There are two mice fighting in my room. What kind of a cheap place is this?"

"What price did you pay for your room?" asked the sleepy clerk.

"Fifty cents," replied the irate guest.

"Well, what do you expect for fifty cents, a bull fight?" asked the clerk.

Of Course

"When is the best time to catch soft water?"

"When it is raining hard."

Mistaken Identity

It was one of mother's busiest days. Her small son, who had been playing outside, came in with his pants torn. His mother helped him change to another pair but in an hour or so he was back, his pants torn again.

"You go right upstairs, remove your pants and mend them yourself," his mother ordered.

Sometime later, she thought of him and went upstairs to see how he was getting on. The torn pants were lying on a chair but there was no sign of Johnnie. Returning downstairs she noticed that the door to the cellar, usually closed, was open, and she called down, loudly and sternly, "Are you running around down there without any pants on?"

A deep voice answered, "No, madam, I'm reading the gas meter."

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Again!



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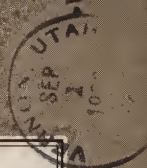
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